A PATERNE OF TRVE PRAYER.

A LEARNED AND COMFORtable Expoſition or Commentarie vpon the Lords Prayer: wherein the Doctrine of the ſubſtance and circumſtances of true inuocation is euidently and fully declared out of the holie Scriptures.

By IOHN SMITH, *Miniſter and Preacher of the Word of God.*

AT LONDON
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TO THE RIGHT HONOVRABLE EDMVND LORD SHEFFIELD, LORD LIEVTENANT, AND Preſident of his Maieſties Councell eſtabliſhed in the North: Knight of the moſt noble Order of the Garter,&c.

IT is neither ambition nor couetouſnes (Right Honourable) that moueth me to publiſh this Treatiſe to the view of all, which not long ſince I deliuered to the eares of a few, being then Lecturer in the Citie of *Lincolne:* but partly the motion of ſome friends, partly and chiefly the ſatisfying of ſome ſiniſter ſpirits haue in a manner wreſted from me that, whereto otherwiſe I had little affection. Credit through writing bookes, is a thing of ſuch dangerous hazard, by reaſon of the varietie of cenſurers, that it is doubtfull whether a man ſhall winne or loſe thereby: Gaine alſo is ſo ſlender, as that, for a booke of a yeeres paines and ſtudie, it will be a verie hard matter to attaine, if it were ſet to ſale in

Pauls Church-yard, ſo much money as inck, paper, and light coſt him that penned it: ſo as except a man ſhould doate, hee muſt haue better grounds of publiſhing his writings, than either *credit* or *gaine*: eſpeciallie conſidering the plentifull harueſt of bookes of all ſorts, amongſt which there appeareth variable contention. In ſome it is queſtionable, whether wit or learning getteth the victorie: in others the ſtrife is betwixt wit and the truth: ſome bewray diſſentions betwixt conſcience and policie: others contend after other faſhions: All declare thus much, that except a man can adde ſomething new of his owne, it is vanitie to write bookes: for otherwiſe a man ſhal ſooner get mocks than thanks for his paines. Wherefore I doe profeſſedlie renounce all ambitious affection of credit, and couetous deſire of gaine: and betake my ſelf to a better refuge, which is the cleering of my ſelfe from vniuſt imputations and accuſations. I haue beene ſtrangely traduced for the doctrine I taught out of the Lords Prayer: I haue been vrged to anſwere in defence of the doctrine I deliuered touching that ſubiect, before the Magiſtrate eccleſiaſtical: as if ſo be I called in queſtion the truth thereof. For the cleering of the truth I am bold to publiſh this preſent Treatiſe: wherein (I proteſt before the God of heauen, and before your Lordſhip) I haue truly ſet downe the ſubſtance of all that which I deliuered in handling the Lords Prayer. I muſt needes confeſſe that it is not word for word the ſame (for that were impoſſible to me) yet to my knowledge it differeth not in any materiall circumſtance: nay I doe

doe verily thinke that if I miſſe the truth, it is rather in the writing than in the preaching. Howſoeuer it be, I moſt humbly beſeech your Honour to vouchſafe the patronage of this traduced Pamphlet: I muſt acknowledge it is preſumption in me to impoſe vpon your Honour the ſcandall of countenancing ſo ſuſpitious a writing (for who knoweth whether it ſhal gaine the approbation of the godly learned, when it commeth to their cenſure?) but for that your Lordſhip had the managing of the cauſe of difference betwixt my accuſers and me concerning this occaſion, and for that your Honour ſo wiſely and charitably compounded the controuerſie on both parts to the contentment of either of vs; your Lordſhip might iuſtly challenge a greater title herein, than any other whatſoeuer: wherefore although it proue a troubleſome burthen, I beſeech your Honour not to refuſe it: the rather for that the honourable intereſt which your Lordſhip hath in the affections and iudgements of men honeſtly diſpoſed, will ſo farre preuaile, as to cleere your Honour from the leaſt ſpot of diſhonour, which perhaps might accrew through the patronage of ſo dangerous a tractate: yet thus much I may be bold to aſſure your Lordſhip, that this Treatiſe paſſeth with approbation to the preſſe; and doth not ſhroud it ſelfe in *tenebris*, as if it either ſhamed or feared the light: which may be ſome reaſon to induce your Honour the rather to receiue it into your Honourable protection: for my ſelfe I freelie confeſſe, there is in me no abilitie to declare my thankfulnes to your Lordſhip, otherwiſe than by

betaking my selfe by some such pamphlet to your Honours safeconduct: which if it shall please your Honour to affoord, I shall at all times acknowledge my thankfulnes; and instantly pray for your Lordships continuance and increase in al true honor and happinesse.

Your Honours humblie at commandement,

IOHN SMITH.

TO THE CHRISTIAN READER.

BEloued, marueile not that after ſo many expoſitions vpon the Lords Prayer, this Pamphlet ſteppeth vp, as if ſo be it had ſome thing to ſay beſides that which hath been alreadie ſpoken: to confeſſe the truth, I geſſe it may occaſion the iudicious reader to enter into a more inward view of Chriſts purpoſe in propounding that prayer: perhaps alſo the manner of handling the ſeuerall petitions may giue ſome light: but my intent was none of theſe, when I intended to publiſh the treatiſe: onely the cleering of my ſelfe from vniuſt accuſations, and the ſatisfying of a few friends moued me thereto: but what ſoeuer it be, and how ſoeuer vttered, I pray thee of charitie to conſtrue (a thing indifferently done) to the better part: eſpecially thoſe few queſtions reſolued in the latter end of the treatiſe. I doe here ingenuouſly confeſſe that I am far from the opinion of them which ſeparate from our Church, concerning the ſet forme of prayer (although from ſome of them, I receiued part of my education in Cambridge) for I doe verily aſſure my ſelfe vpon ſuch grounds as I haue delinered in the treatiſe, that a ſet forme of prayer is not vnlawfull: yet as Moſes wiſhed that all the people of God could prophecie, ſo doe I wiſh that all the people of God could conceiue prayer: the rather for that perſonall wants, bleſſings, and iudgements are not compriſed particularly according to their ſeuerall circumſtances in any forme of prayer poſſibly to be deuiſed: wherefore I deſire that no man miſtake me in this treatiſe: I doe iudge that there is no one doctrine or opinion contrarie to the doctrine of this Church in all this tractate: in reſpect whereof I hope it ſhall finde more indifferent cenſure at thy hands. And for that miſconceit which ſome perhaps haue intertained at the hearing of the doctrine when I taught in Lincolne, I doe alſo as freely and truly

truly proteſt, that I neuer durſt admit (I bleſſe God for his mercie) ſo blaſphemous a thought into my minde, as to ſurmiſe whether the prayer, comonly called the Lords prayer, be the prayer which Chriſt taught his Diſciples, or no: for I doe with my ſoule confeſſe it to be the ſame prayer in ſubſtance which Chriſt deliuered to his Diſciples: therefore I pray thee gentle reader, whoſoeuer thou art, to accept this treatiſe, and to blame neceſſitie rather than me for publiſhing it: for the phraſe and ſtyle it is homely, I confeſſe, and plaine; for I doe not intend the benefit of the ſtyle to the learned, but to the vnlearned for the better vnderſtanding of the matter: the truth and homelines may well ſort together, and the truth is not to be reiected for her plainnes, rather I wiſh that men in heauenly matters could frame themſelues to the capacitie of the meaneſt, which is the ſureſt way: ſeeing that learned men can vnderſtand things plainly deliuered, but the vnlearned cannot conceiue the eaſieſt doctrines, except they be deliuered alſo after an eaſie manner, with homely, familiar and eaſie ſpeeches. Now if any man attribute this plainnes of mine vſed in this treatiſe to ignorance and want of skill, I will not endeuour to weede that preiudice out of his minde, ſeeing that I profeſſe it to be a part of my ſtudie to ſpeake plainly: and I ſee no reaſon that ſeeing ſpeech is the interpreter of the minde, the interpreter ſhould need of another interpreter or commentary. So crauing againe thy charitable cenſure, I bid thee hartily farewell in the Lord. Pray for vs brethren.

Thine in Chriſt Ieſus,

Iohn Smith.

A PATERNE OF TRVE PRAYER:

OR

AN EXPOSITION VPON THE LORDS PRAYER.

Mat.6.9.10.11.12.13. Luk.9.2.
After this manner therefore pray ye, &c.

THese words containe two points: the firſt is a precept, whereby Chriſt inioyneth his diſciples a dutie: and the ſecond is a prayer or platforme of prayer.

The dutie which Chriſt enioyneth his diſciples, is in theſe words: *After this manner pray yee.* Wherein wee may conſider two things.

1 That we muſt pray, or the neceſſitie of prayer.
2 How we muſt pray.

Firſt that we muſt pray, or of the neceſſitie of prayer. The neceſſitie of prayer may appeare vnto vs, partly out of theſe words; for that our Sauiour Chriſt therein giueth his diſciples a commaundement to pray: all Gods commaundements binde the conſcience, ſo long as they are in force: and his morall precepts being perpetuall, therefore binde the conſcience to abſolute obedience perpetually. Now this is a part of the morall law that we muſt pray: there- *Neceſſitie of prayer.*

fore we muſt pray of neceſſitie: if God ſhould commaund
Gen.11 & 12. a man, as he did *Abraham*, either to forſake his owne countrie and fathers houſe to goe to a ſtrange nation and people, not knowing what might become of him: or to kill
Gen.22.1. his onely ſonne, he ought of conſcience to this commaundement of God, preſently without reaſoning and diſputing with fleſh and blood, yeeld obedience ſimply: how much more then ought wee ſimply to obey the commaundement of prayer; for neglect whereof no reaſonable excuſe can be alledged, as might be for the other of *Abraham*? Againe, God that commaundeth, is the great lawgiuer that is able to ſaue and deſtroy: to ſaue thee, if thou obeyIam.4.12.
Rom.10.13. eſt his commaund, in calling vpon his name: to deſtroy thee, if thou diſobeyeſt his will, in neglecting thy dutie. If thou wilt be ſaued therefore, thou muſt pray: if thou wilt not pray, thou ſhalt be deſtroyed: and this is a very great neceſſitie of prayer: ſaluation or deſtruction. Furthermore, we are to know that Gods will is the rule of mans will, and the will of the creature muſt be ſquared as it were and framed to the will of the Creator, which is the perfection of the creatures will: now Gods law is his reuealed will, and prayer is a part of his law commaunded in the ſecond commandement. Wherefore that our wils and actions may be perfect, we muſt of neceſſitie frame them to the will of God, and therefore muſt pray.

Secondly, the neceſſitie of prayer may alſo appeare vnto vs by other conſiderations, as namely of the vſe of prayer: for prayer is that onely meanes in thee whereby thou procureſt or obraineſt from God ſauing bleſſings: for Gods promiſes are conditionall: *Aske and it ſhall be giuen you:*
Matth.7.7. *ſeeke and ye ſhall finde, knocke and it ſhall be opened vnto you:* If you aske not, you ſhall not receiue: you ſhall receiue, but you muſt firſt aske, ſeeke, knocke, pray. Now if it be alledged that many men haue abundance of Gods bleſſings, which neuer aske them of God, ſeeing that they cannot pray being wicked: it may be anſwered, that they be not ſauing bleſſings, and ſo indeede they are not true bleſ-

ſings

ſings, if we will ſpeake properly: for there is a ſecret poyſon inſenſibly in heart in all the bleſſings of God, and in all the creatures, which we vſe in the world, by reaſon of the curſe wherewith God curſed the earth for mans ſake: Gen. 3. which poyſon God neuer remoueth away till we beg it by prayer of him. Hence it commeth, that ſeeing wicked men doe not, nor cannot pray, therefore though they haue many bleſſings in ſhew, yet in truth they are not ſo, but rather curſes, euen the verie poyſon and bane of their ſoules, meanes to haſten their damnation, and to drench the deeper in the pit of hell another day: whereas contrariwiſe the godly asking bleſſings of God, he in mercie remoueth this curſe from the righteous mans goods, and maketh his bleſſings ſauing bleſſings vnto him. Wherefore if thou wilt be bleſſed of God, thou muſt of neceſſitie pray: otherwiſe thy bleſſings ſhall be accurſed of God.

The third conſideration of the neceſſitie of prayer, is the example of *Adam*, Chriſt and all the Saints of God that euer haue liued; whoſe example implieth a neceſſitie of imitation. 1. Pet. 2, 22. Ioh. 17.

The firſt *Adam* in the ſtate of innocencie being free from ſinne, notwithſtanding had neede to pray, and no doubt did pray, for perſeuerance, and cõtinuance in grace: for it muſt needes be graunted that during his innocencie he kept the law; and one part of the law is prayer, as was ſaid before: wherefore if *Adam*, as yet free from ſinne, and all the puniſhments of ſinne, did pray, much more we haue neede to pray, vpon whom both ſinne and Gods curſe haue taken ſuch faſt hold.

The ſecond *Adam*, Chriſt Ieſus, who knew no ſinne, neither was there guile found in his mouth, did pray and needed to pray, being made vnder the law for vs: and therefore he ſometime continued a whole night in prayer, and prayed often a little before his apprehenſion. If Chriſt did pray, and had neede ſo to doe, lyeth there not a great and inuitable neceſſitie vpon vs to pray? Finally all the Saints of God that euer liued did pray and needed to pray, as

Dauid, Daniel, Paul and the reſt, and yet the beſt of vs cannot compare with any of theſe: wherefore there is a great neceſſitie lying vpon vs, whereby we muſt be ſtirred vp to performe this dutie of prayer vnto God, eſpecially conſidering that it is a principall part of Gods worſhip, and the propertie of a true child of God: wheras it is the propertie of a wicked man not to pray. Therefore it is not a thing indifferent or arbitrarie, left in our choyſe to pray or not to pray, but it is a matter of meere neceſſitie, abſolutely enioyned euery Chriſtian vpon paine of damnation: and yet it is a wonder to ſee how this dutie is neglected by many, who paſſe ouer daies and yeres prophanely and Atheiſtlike, neuer calling vpon God in prayer, as if either there were no God, or no neceſſitie of worſhipping this God by prayer.

Thus much of the neceſſitie of prayer, or that we muſt pray. Seeing then this dutie of prayer muſt bee performed, for the practiſing thereof theſe two circumſtances muſt be conſidered; The time, and the place of prayer: for euery action muſt be done in time and place.

Firſt of the time.

The time is threefold.

Time of prayer.

1 When we muſt pray.
2 How oft we muſt pray.
3 How long we muſt pray.

Firſt circumſtance of the time is: When.

When we muſt pray.

The Apoſtle ſaith, *Pray continually*, 1. Theſ. 5. 17. Which muſt not be vnderſtoode as ſome heretikes haue deemed called *Euchitæ*, that a man muſt doe nothing but pray; but the meaning of it is, that there muſt neuer a day ouerpaſſe vs, but therein certaine times we muſt pray: more plainely and diſtinctly thus: 1. Pray at the enterpriſing and ending of all thy affaires, pray vpon all occaſions. 2. Pray vnto thy liues end, neuer ceaſe praying till thy ſoule part from thy body. Now although this bee generally true, that a man muſt pray vpon all occaſions, yet it is not needefull that a man ſhould vpon euery ſeuerall occaſion fall downe vpon his knees and vtter a long prayer to the ſpending of time

time and hindering his affaires; but a man muſt from his heart ſend vp prayers to heauen, if it be but a wiſh or ſigh or groane of the ſpirit, or ſuch a ſhort prayer as the publicane vſed, or the theefe vpon the croſſe, vpon all our occaſions. This we ſee warranted by the practiſe of *Nehemia*: who before he made his petition to the King for the repayring of Ieruſalem, prayed vnto the God of heauen: no doubt this was inwardly with a ſigh of the ſpirit vnto the Lord who knoweth the heart, as may be ſeene in the text. Furthermore, and ſpecially we are to vnderſtand that the principall occaſions and times of prayer are theſe following. Nehem. 2.4.

1. The time of religious exerciſes.
2. The time of affliction.
3. The time of eating and drinking and vſing phyſicke.
4. The time of ſleeping and waking.
5. The time of working and labour.
6. The time of recreation and ſporting.

The truth of all theſe appeareth by that which the Apoſtle writeth, that *euery creature* or appointment *of God is ſanctified by the word of God, and prayer, and thankeſgiuing*. Gods word warranteth vs the lawfull vſe thereof: prayer obtaineth the bleſſing from God, in the vſe of it: thankſgiuing returneth the praiſe to God, who gaue the bleſſing. 1. Tim. 4.4,5.

The ſecond circumſtance of time is, how oft we muſt pray. *Daniel* prayed three times a day, Dan. 6.10. *Dauid* prayed ſeauen times a day. Pſal. 119.164. euen ſo oft as we alter our affaires and enterpriſe new buſines: as hearing or reading the word: working and laboring in thy ſpeciall calling, eating and drinking, ſleeping, &c. alſo vpon all extraordinarie occaſions: as iudgements, and bleſſings: all which are things of ſeuerall condition, and the condition of our affaires being changed, our prayers are to be repeated and renewed. *How oft we muſt pray.*

The falſe Church of Antichriſt hath deuiſed certaine houres which they call Canonicall; which are in number

eight, as Father *Robert* rehearseth them: which must be obserued euery day, and cannot be omitted without deadly sinne, as he teacheth: but we are to know that Christians must stand fast in that libertie wherewith Christ hath made vs free: and seeing that we are redeemed with a price, we must not be the seruants of men, much lesse of times: only thus much; the Lords day of conscience, being Gods commandement, must be kept as oft as it commeth: and seeing the Church for order and conueniencie hath appointed certaine houres, when all the Church publikely may come together to worship God; therefore we cannot breake that holy custome and constitution without confusion, and scandall, and breach of charitie: for priuate prayer, or priuate necessities, occasions, and opportunities may afford a godly heart sufficient instruction, alwayes remembring that there is no time vnfit to worship God in.

Galath 5.

1. Cor. 7.

How long we must pray.

The third circumstance of time to be considered, is, how long we must pray. Our Sauiour Christ giueth vs this instruction generally by way of parable, that we ought not to waxe faint in prayer: the Apostle willeth vs to pray with all perseuerance and to watch thereunto: as Christ said to his disciples, *Watch and pray.* This then is the first rule for the length of our prayers: that we be not wearie. The second rule is, that we are to pray so long as the spirit of God feedeth vs with matter of prayer: for otherwise we should stint the spirit of prayer. Christ prayed till midnight; our infirmitie will not beare that: wherefore it is better to cease praying when the spirit ceaseth to minister matter, than to continue still and babble: yet notwithstanding here we must know; First, it is our dutie to striue against our corruption: Secondly, it is our dutie to strengthen our soule before prayer with premeditate matter; that so comming to pray, and hauing our hearts filled with matter, we may better continue in prayer: for as a man that hath filled his belly with meate, is better able to holde out at his labour than being fasting; euen so he that first repleniſheth his soule with meditations of his owne sinnes

Luk. 18. 1.
Ephes. 6. 18.

and

and wants, of Gods iudgements and bleſſings vpon himſelfe and others, ſhall be better furniſhed to continue longer in hartie and feruent prayer, than comming ſodainly to pray without ſtrengthening himſelfe aforehand thereunto. To conclude this point, all prayers are either long or ſhort: a long feruent prayer is beſt; a ſhort feruent prayer is better than long babling; a ſhort prayer, containing all thy grace and matter in thy ſoule, is acceptable to God.

The ſecond circumſtance to be conſidered, needefull for practiſe of prayer, is the place where we muſt pray. As was ſaid before, there is no time vnfit to pray: ſo there is no place vnfit for prayer. The world, and euery place in the world is fit for a Chriſtian to call vpō the name of the Lord. *Paul* wiſheth men in all places to lift vp pure hands, that is, to pray: Chriſt prayed vpon the mountaine, in the garden, in the wildernes; *Peter* vpon the houſe top; *Paul* on the ſea ſhore; *Ionas* in the Whales belly in the bottom of the ſea: but the ſuperſtitious papiſts will haue ſome place more holy than others: hence come there pilgrimages, to ſuch a holy place, hoping thereby ſooner to obtaine their petitions: therefore alſo they thinke the churchyard holy ground, the Church holyer than the Churchyard, the Chancell then the Church, and the high altar more holy than the reſt of the chancell. True it is indeed, that when the Church of God is aſſembled in the Church, the place is: more holy but not for any inherent holines in the ground, but becauſe of Gods preſence among his people, and becauſe of holy actions there performed: in regard whereof it is ſacriledge to offer violence to ſuch places, or any way to prophane them; yet God will affoone heare thy prayer at home in thy cloſet, as in the Church; though the publike prayers are more effectuall than priuate. Finally, to ſhut vp this point: in regard of place, prayers are publike or priuate.

The place where we muſt pray.

Ioh. 4. 20.

1. Tim. 2. 8.

The place of publike prayer is the aſſembly of the Saints whereſoeuer it be, which ſometime in perſecution was in priuate

priuate houſes, or in caues of the earth, or the wildernes, or mountaines.

Act 1.13. Heb.11.38.

The place of priuate prayer is the houſe, or the cloſet, or ſome ſuch fit place in ſecret: not the market place, nor the corners of the ſtreete: though I doubt not but a man may ſigh and groane to the Lord walking in the ſtreete and making his markets; but the outward ſignes of prayer priuate muſt then be concealed from the ſight of men, leaſt wee appeare to men as hypocrits. Hitherto of the neceſſitie of prayer, with the time and place of performing that dutie.

Mat.6.5.6.

How we muſt pray.

The ſecond generall thing to be conſidered in the dutie which Chriſt enioyneth his diſciples, is, the manner how we muſt pray, which is expreſſed in theſe words: *After this manner pray ye.* The meaning of which words muſt needes be one of theſe things following, that is to ſay; Pray either

1. Theſe words onely: or
2. This matter onely: or
3. In this method onely: or
4. Theſe words and matter: or
5. Theſe words and method: or
6. This matter in this method: or
7. Theſe words, and this matter, in this method.

Now which of theſe things our Sauiour Chriſt doth enioyne, ſhall appeare by the ſeuerall conſideration of euery one of theſe ſeauen things.

Firſt, Chriſt doth not commaund vs to pray theſe words onely: for then we ſhould offend if we vſed any other words; and words without matter is babling: and Chriſt ſpake in the Hebrew tongue, the Euangeliſts wrote in the Greeke tongue: but Chriſt will not haue vs ſpeake Greeke and Hebrew only when we pray: therfore it is euident, that Chriſt commaundeth not to ſay, and ſo tyeth vs not preciſely to theſe words onely.

Secondly, he doth not enioyne vs to pray onely in this order or method: for then whoſoeuer vſeth any other order ſhould ſinne; and Chriſt commaundeth vs Matth.6.

Firſt

First to ſeeke the kingdome of God and his righteouſneſſe, before our daily bread: but in this prayer Christ doth ſet the prayer for daily bread before remiſſion of ſinnes and imputation of Gods righteouſnes: wherefore alſo this is plaine that Christ doth not commaund vs to vſe onely this method. Matth. 6. 33.

Thirdly, he doth not commaund vs to pray this matter in theſe words onely: for then *Paul* and *Daniel* and *Dauid* ſhould ſinne that pray this matter in other words, and all the Churches that euer haue bin which haue vſed other words in prayer, though they haue alwaies kept themſelues to this matter: but it were impietie and blaſphemie to ſay ſo: therefore Christ here doth not binde vs to this matter in theſe words onely. 2. Cor. 13. 13. Dan. 9. Pſal. 119.

Fourthly, he doth not commaund theſe words and method, as hath been prooued in the ſecond and third parts.

Fiftly, he commaundeth not this matter in this method, as is proued in the ſecond and third parts.

Sixtly, he commandeth not theſe words matter and method, as may appeare by all the former parts: wherefore in the laſt place it followeth neceſſarily, this being a ſufficient enumeration of parts, that he commandeth vs to pray only this matter: as if when Christ ſaid thus: *After this manner pray:* hee ſhould haue ſaid, pray: 1. the matter herein contained, and 2. with the affections here expreſſed. This then is the meaning of theſe words, and here Christ tieth vs to the matter and affections of this prayer. To proceed: Although Christ commandeth not theſe words and matter and method, yet he doth not forbid them; for in the whole Scripture there is no ſuch prohibition: wherefore Christ leaueth it arbitrarie vnto vs, as a thing indifferent when we pray to ſay this prayer, or not to ſay it, ſo be that we ſay it in faith and feeling; or if wee ſay it not, yet to pray according vnto it: and this I ſuppoſe no indifferent man will denie: yet there are ſome (whom we wil accoune brethren, though they doe not ſo reckon of vs, ſeeing they haue ſeparated from vs) which thinke it vnlawful to vſe the Lords *Whether a ſet forme of prayer be lawfull.*

Prayer as a ſet prayer, or any other preſcribed forme of prayer: but that they are in a manifeſt error it may appeare by theſe conſiderations enſuing.

For if it bee lawfull to vſe the ſalutation of *Paul*, the Pſalmes of *Dauid*, and the bleſſing of *Moſes*: then wee may lawfully vſe the Lords Prayer, or any other prayer in holie Scripture agreeable thereto for a prayer. For *Paul* himſelfe vſed alwaies one manner of ſalutation; our Sauiour Chriſt, as is very probable, vſed one of *Dauids* Pſalmes with his Diſciples, after the firſt inſtitution and celebration of his Supper; and the 92 Pſalme was vſually in the church of the Iewes ſung vpon the Sabbath day: and *Moſes* alwaies vſed one manner of prayer at the remouing of the Tabernacle, and another at the pitching thereof: which euidently ſerueth for the ouerthrow of that opinion which they of late haue deuiſed, contrarie to the practiſe of the ancient Church, and all the reformed Churches in Chriſtendome, who haue an vniforme order of publike prayer, one and the ſame almoſt in the very forme of words: and plainly confirmeth vs in the preſent truth wee hold, that it is lawfull to vſe the prayers in Scriptures, or any other prayers made by the Saints of God to our hands conſonant to the Scriptures: and yet notwithſtanding, here are ſome cautions to be remembred.

Pſal. 92.

Numb. 6. 24. 25. 26. and 10. 35. 36.

1. That wee labour to inſinuate our ſelues as much as may be into the grace and affections expreſſed in the prayers by the makers thereof: that ſo wee may pray with the ſame ſpirit they did indite and vſe them, hauing by diligent conſideration and vnderſtanding of them as it were made them our owne.

2. This vſing of other mens prayers is rather allowed to young Chriſtians that want the gift of conceiuing and vttering an orderly prayer: or to thoſe that want audacitie and boldnes to ſpeake before others, than to ſtrong and exerciſed Chriſtians, vnto whom God hath vouchſafed the gift of knowledge and vtterance and boldnes.

3. It is ſafer to conceiue a prayer, than to reade a prayer: for

for a man may reade a prayer, and neither vnderſtand it, nor conſider the matter thereof, nor affect or deſire the petitions therein contained, hauing his minde pettred with wandring thoughts: but hee that conceiueth a prayer, though perhaps hee doe not deſire the things he conceiueth, yet at the leaſt he muſt haue attention, and ſo be free from many wandring thoughts, he muſt haue alſo memorie, and knowledge and conſideration, needfull all for the inuenting of matter; and ſo there is leſſe feare of babling in conceiuing a prayer, than reading one.

4. An vniforme order of publike prayer in the ſeruice of God is neceſſarie. Thus the Prieſts and Leuites in the old Teſtament praiſed God with the Pſalmes of *Dauid* and *Aſaph*: which Pſalmes were framed of thoſe holie men and ſent to the Muſitions to bee ſung vpon Inſtruments. Thus all the reformed Churches vſe: thus the Church immediatly after the Apoſtles time vſed: yea thus in the time of the Apoſtles vſed the Church of Corinth: as may probably bee gathered by that which *Paul* ſpeaketh concerning the bringing of a Pſalme into the publike aſſemblie of the Church. 2.Chro.29.30 1.Cor.14.26.

5. Laſtly, notwithſtanding in priuate prayer when a Chriſtian being alone calleth vpon the name of God, it ſeemeth moſt expedient and profitable that he powre out his ſoule vnto God with ſuch a forme of words as hee can, for there and then the edification of other is no end of his prayer, as it is of publike prayer: and the Lord hee regardeth the heart, and hee knoweth the meaning of the ſpirit, though thy ſpeeches bee neuer ſo ragged and broken, though thy ſentences bee neuer ſo ſhort and imperfect, though thy words be rude and barbarous: and yet a man ought to labour to glorifie God with the beſt of his lippes alſo. But here certaine obiections muſt be anſwered which are alleaged againſt the vſing of read prayers. For they ſay it is to quench the ſpirit, & to limit the ſpirit of God that teacheth vs to pray. For anſwere whereof we are to know, that as he cannot be ſaid to quench the ſpirit that readeth a 1.Cor.14.26. *Obiection.*

chapter of holy Scripture and no more, or that preacheth a ſermon which he hath premeditate; ſo alſo he cannot bee ſaid to quench the ſpirit that prayeth a portion of holie Scripture, as the Lords Prayer, or the ſalutation of *Paul*, or a Pſalme of *Dauid*, or any other prayer agreeable to the word which hee hath premeditate before and committed to memorie: for the ſpirit is not limited, though kept within the bounds of holy Scripture, as it ought to be. Againe, in a prayer which a man readeth, though a man doe not ſpeake euerie thing that the ſpirit of God putteth into his heart, yet hee quencheth not the ſpirit: for to quench the ſpirit is to oppoſe againſt the voyce of the ſpirit. Neither is it to limit or ſtint the ſpirit, if a man pray it with his ſoule, though hee ſpeake not the words. For example ſake: I ſay the Lords Prayer: yea when I ſpeake theſe words; *Giue vs this day our daily bread*, there commeth into my ſoule by the motion of Gods ſpirit this petition: Grant me grace to be content with the mediocritie thou haſt giuen me. If I pray this in my heart, though I doe not vtter theſe very words, yet I cannot bee ſaid to ſtint the ſpirit: for the ſubſtance of that petition is comprehended in that fourth petition of the Lords Prayer. So likewiſe reading any prayer agreeable to holy ſcripture, and hauing attention to the matter read, though many motions come into my minde vpon conſideration of the words of that prayer which I vtter not in particular ſpeeches, yet I vtter them in generall, for they are all comprehended in the matter of that, otherwiſe they may iuſtly bee termed wandring thoughts, though good prayers at other times. Laſtly, publike wants are alwaies knowne and may bee expreſſed in the publike Liturgie: alſo priuate wants and bleſſings are for the moſt part knowne; as at meate, labour, reſt, recreation, Phyſicke, &c. Secret wants and bleſſings may be acknowledged in ſecret prayers: if any extraordinarie occaſions occurre, extraordinarie prayers accordingly may bee had.

Obiection. They alleage alſo againſt ſet prayers, the ſpeech of the Rom. 8. Apoſtle: *We know not what to pray:* but in a ſet prayer a man knoweth

knoweth what to pray: therfore ſet prayers are not prayers warrantable. For anſwere whereof, the ſpeech of the Apoſtle in another place muſt be remẽbred: the naturall man cannot diſcerne ſpirituall things; but the ſpirituall man can diſcerne them: ſo may we ſay, the naturall man cannot tell what to pray, but the ſpirituall man can tell what to pray. 1. Cor. 2. 14. 15.

Fleſh and blood reuealed not the knowledge of Chriſt vnto *Peter*, but God the Father: ſo fleſh and blood cannot reueale vnto vs what wee ought to pray, but the ſpirit of God helpeth our infirmities; which ſpirit was in our Sauiour Chriſt that taught the Lords prayer, and in the reſt of Gods ſeruants that wrote prayers: wee are not able of our ſelues to thinke any good, but God giueth vs abilitie: ſo of our ſelues we are not able to pray, but God giueth vs the ſpirit of prayer, which teacheth vs to pray with ſighs and groanes which cannot be vttered: when we haue this ſpirit of God, then wee know what to pray, and can teach others alſo. This may ſuffice for the anſwere of their maine obiections againſt ſet prayers. To conclude then: Chriſt hath not commanded vs to vſe theſe words and no other, neither hath hee forbidden vs to vſe theſe words, or any other holy forme of prayer: but hee hath left it indifferent and arbitrarie to vſe them or not to vſe them, as was ſaid. Hitherto of the precept of prayer in the two general points thereof: firſt, that we muſt pray: ſecondly, how wee muſt pray. Now followeth the prayer it ſelfe. Matth. 16. 2. Cor. 3.

In handling whereof we will firſt propound ſome generall conſiderations: after deſcend to the particular expoſition of the words thereof.

Generally of the Lords prayer.

In the generall conſideration of the Lords prayer wee may obſerue three things.

1. The abuſe of the prayer.
2. The true and holy vſe thereof.
3. The qualities and conditions of it.

How the Lords prayer is abuſed.

And firſt to entreate of the abuſe of this prayer, and ſo of any other godly prayer, for this prayer is all prayers in vertue, and largenes, ſeeing that all prayers muſt be framed

of the matter and affections herein expreſſed: it is abuſed eſpecially by foure ſorts of perſons.

1. By the ignorant perſons that vnderſtand it not.
2. By impenitent perſons that practiſe it not.
3. By Papiſts that attend not the matter of it.
4. By witches, wiſe women or charmers.

How ignorant perſons abuſe prayer.

The ignorant perſon abuſeth it, for that he thinketh the very ſaying of the words, though hee vnderſtand not the matter ſignified in the words, to be a good and acceptable ſeruice of God: which is very abſurd.

For firſt, hee that prayeth muſt pray in faith, if hee will
Iam.1.6.7. haue his prayer granted: Iam.1. for that man that wanteth faith ſhall not receiue any thing of the Lord: but where there is no knowledge of the maine articles of faith, there
Rom.10.14. 15. can be no faith: for faith commeth by hearing, learning, and knowing of the word of God expounded in the miniſterie thereof. Seeing then hee wanteth knowledge, hee wanteth faith, and wanting faith hee ſhall not obtaine that he asketh, and obtaining not he prayeth not aright: and ſo abuſeth this prayer, for that hee vſeth it not in faith and knowledge as is required.

1.Cor.14.26. 2. It is expreſſely ſet downe by the Apoſtle, that a man muſt pray with the ſpirit and with the vnderſtanding, that is, ſo that another may vnderſtand him when he prayeth: if ſo as other may vnderſtand, then much more muſt he vnderſtand himſelfe: if a man therefore pray, not vnderſtanding the prayer hee ſaith, hee abuſeth it; but ignorant perſons pray without vnderſtanding: wherefore they abuſe both this and all the reſt of their prayers. Therefore it were better for them to ſay fiue words with knowledge, than to ſay their *Pater noſter*, or any other prayer tenne times as long, without vnderſtanding.

Matth. 15.8. Eſay.29. 3. Finally, our Sauiour Chriſt out of the Prophet *Eſay* reproueth the hypocriticall Iewes, for that they did draw neere with their lips, but their hearts were a farre off, and requireth that they draw neere both with heart and lippes, when they come to worſhip God: but a man cannot draw

neere with his hart, except the vnderſtanding and the mind goe before as the leader of the heart (wherefore the vnderſtanding is compared to the wagoner or coachman that directeth and guideth the horſe with whip and bridle, that is, reſtraineth the headſtrong and vntamed affections, and ordreth them aright by reaſon rightly ruled: they therfore that want vnderſtanding of their prayers, although they may ſay they haue a good heart and affections, yet it cannot be that the hart ſhould be right, except the vnderſtanding bee right, which is by knowledge: wherefore all is wrong and amiſſe, and therefore thou abuſeſt thy prayer, except thou vnderſtand what thou prayeſt. To end this firſt point, prayer is the labour of the minde and heart, not of the lips: and all they that make it a lip-labour onely, as all ignorant perſons doe, abuſe this and all other prayers. For foure things are neceſſarie to pray this prayer, or any other prayer in ſpeech.

1. Thou muſt vnderſtand it, as alreadie hath bin ſaid.
2. Thou muſt affect and deſire the prayers.
3. Thou muſt vtter the words.
4. Heart, tongue and minde muſt accord in euery prayer, and euery ſeuerall matter: wherefore the tongue muſt not runne before our wits, as wee ſay in our common prouerbe: but firſt our hearts muſt indite good matter, and then our tongues muſt be as the pen of a readie writer: we muſt firſt beleeue, and then wee muſt ſpeake. Thus then is this prayer abuſed by ignorant perſons. Pſal. 45. 2. Cor. 4. 13.

Secondly, the impenitent perſon though he haue knowledge, and ſo be freed from that kind of abuſe of this prayer, yet abuſeth it as bad, if not worſe, in another kinde: for *How impenitent perſons abuſe prayer.*

1. God heareth not them that liue in ſinne vnrepented of: for their prayers and ſacrifices, and all their ſeruice of God is abominable, and is no better than iniquitie it ſelfe in Gods ſight: for though God hath commanded prayer, and ſacrifice, and incenſe, as was accuſtomed in the old Teſtament, yet he required that they ſhould be offered by perſons that were meete and fit for that purpoſe: and ſo though Pſal. 66. 18. Ioh. 9. 31. Prou. 15. 8. Eſay. 1.

though God now require that wee ſhould pray, and heare the word, and communicate in the Sacraments, actions anſwerable to the former of the old Teſtament, yet God will not accept theſe actions performed by any man: but firſt a man muſt leaue his ſins, and then pray: repent, and then heare the word, examine himſelfe and finde himſelfe worthie before he eate: otherwiſe his praying, hearing and eating are turned into ſinne. If then the prayer of an vnrepentant perſon be abominable, if God heareth it not, if it bee iniquitie, ſurely the wicked man doth abuſe it and make it ſo: for God would accept that of vs which hee commaundeth vs, if we would performe it as he requireth.

2. Againe, impenitent perſons abuſe prayer, becauſe they doe not practiſe that which they pray: for euery prayer muſt be practiſed: otherwiſe there is hypocriſie and diſſimulation. For if a man pray that Gods name may be hallowed, if hee by ſwearing vainly or falſely prophane the name of God, it is double dealing, for his heart and tongue accord not in one, nay his tongue contradicteth it ſelfe: for he asketh with the tongue that he may not diſhonor Gods name, and yet with a vaine or falſe oath his tongue doth diſhonour Gods name: this his tongue ſpeaketh contradictions: or elſe hee neuer meaneth to practiſe that which hee prayeth, and ſo his heart and tongue are at variance, which is hypocriſie: an impenitent perſon then doth abuſe prayer, for that he neuer prayeth with his hart, though with his tongue he ſpeake it.

3. Furthermore, the man that liueth in his ſinnes, which he repenteth not of, doth curtoll and (as I may ſo ſpeake) libbe this prayer, and ſo abuſe it: for if we pray this prayer aright, we muſt pray euery petition thereof: but an impenitent perſon cannot pray euery prayer therein contained: for a ſwearer cannot pray, hallowed be thy name; a perſecutor cannot pray, thy kingdome come; the impatient perſon cannot pray, thy will be done; the couetous perſon cannot pray for his daily bread; and ſo foorth of the reſt: for how can they pray againſt thoſe ſinnes, wherein they haue

haue reſolued with themſelues as it were to liue and die? And therefore if the miniſter or any other Chriſtian ſhall reproue them of thoſe ſeuerall ſinnes which they practiſe, they will hate him and perſecute him for it; which argueth plainely that they neuer pray againſt them, for they cannot abide to heare of them.

4 To end this point, they abuſe this prayer for that liuing in ſinne, notwithſtanding they take this prayer a part of holy ſcripture, and ſo Gods name in vaine; for they haue nothing to doe to meddle with Gods word, ſeeing they hate to be reformed, and caſt Gods word behinde them. For whereas they ſpeake this prayer to God they are neuer a whit bettered thereby, and ſo it is in vaine to them: alſo they vſe it without feare and reuerence, as euery part of holy Scripture ſhould bee vſed, and therefore abuſe it: whereby it appeareth euidently that wicked and hard harted and impenitent perſons that purpoſe to continue ſtil in their ſins, doe abuſe this prayer, though peraduenture they vnderſtand it, when they vtter it in the worſhip of God.

Pſal. 50. 16.

Eſa. 66. 5.

Thirdly, the papiſt alſo abuſeth this prayer and that three wayes eſpecially:

1. They ſay it in Latin, a tongue vnknowne to the common ſorte of people.

2. They ſay it in number vpon their beades.

3. They ſay it as ſatisfactory and meritorious.

How papiſts abuſe prayer.

1 Firſt they abuſe it becauſe they ſay it in Latin, a tongue which for the moſt part is not vnderſtoode of them that ſay it, and hardly well pronounced by the multitude: but vnderſtanding is neceſſarily required in prayer, as was ſaid before: and whereas the Ieſuites auouch that God vnderſtandeth Latin or any language, and prayer is directed to God, and that inſtruction of the hearer is no end of prayer but of preaching: we anſwere that the Apoſtle ſaith flatly that all things muſt be done to edification: therefore prayer alſo, which is ſome thing, nay a chiefe and principal part of the publike ſeruice of God: hence we reade that the title of ſome of the pſalmes, which are prayers, is to giue

1. Cor. 14. 26.

inſtruction: as Pſal.74. and 89. That therefore is but a forgerie of man contrarie to the word: for prayer is an excellent meanes of edification, it being as a whetſtone to ſharpen the grace of God in vs; eſpecially if it proceed feruently from the heart and lips of the Miniſter, it doth rouze the drouſie ſpirits of dull Chriſtians: for there is no difference betwixt preaching and praying but this; that preaching is directed to men from God, prayer is directed from man to God, both preaching and prayer is the word of God, or ought to be ſo. Wherefore as preaching or reading the word are excellent meanes of edification and inſtruction; ſo likewiſe conceauing or reading prayer is a worthie meanes appointed of God to edifie the people of God, and prayer is a ſecond hammer, or a ſecond ſtroke with the hammer, to beate the naile to the head, that is to ſay, to faſten the holy doctrine, exhortation, admonition, reproofe, conſolation, or what elſe, deeper in the conſcience or vnderſtanding: and this is the edification of prayer. Therefore herein the Ieſuites are greatly miſtaken that they thinke inſtruction and edification no end of prayer.

2 Secondly our Sauiour Chriſt requireth, and it is the very ſumme of the firſt table of the law, that we loue God with all our heart, our ſoule, our mind, our thought, our ſtrength; and all that is within vs muſt praiſe his holy name. But as was ſaid before, prayer is commaunded in the firſt table, and is therefore a part of loue we owe to God: hence then it followeth as a neceſſarie concluſion, that we muſt teſtifie that we loue God with our minde and with all our minde in prayer, when our minde is buſied about the vnderſtanding and conſideration of that holy matter which we vtter to God; but that cannot poſſiblie be, if wee vnderſtand not what we ſpake, as they doe not that ſpeake their prayers in an vnknowne language as Latin: they therefore abuſe prayer that pray in Latin, not vnderſtanding it.

Deut.6.5. Matth.22.37. Luk.10.27. Pſal.103.1.

3 Laſtly, as hath been ſaid, it is plaine babling to ſpeake any thing with the lips in the preſence of God, which a man

man vnderſtandeth not, or deſireth not in the heart and minde: for we muſt glorifie God with the body and with the ſpirit both, for they are both Gods by creation and redemption: now to pray to God is a principall part of the glorifying of God; therefore we muſt pray with the ſpirit, as well as with the tongue, which is a part of the body. For whereas the ſchoolemen teach that actuall attention is not needefull in time of prayer, but it ſufficeth to come with a holy purpoſe to pray, it is as vaine a forgerie as the former of the Ieſuites that held inſtruction no end of prayer: for whereas they alledge for confirmation of their opinion, that our heart is not in our owne power, and therefore we are not able to keepe it from wandering; ſurely we muſt needes graunt it to be ſo, and yet notwithſtanding it is ſinne for vs to ſuffer our hearts to wander: and who durſt goe ſpeake to his prince, his minde either not vnderſtanding his matter, or wandering from it, which in effect are all one? Wherefore if babling be abuſing of prayer, and they babble which vnderſtand not or attend not their prayers: no doubt they that ſay the Lords prayer in Latin, not vnderſtanding Latin, abuſe it. Thus then the papiſt abuſeth this prayer by ſaying it in Latin, a tongue vnknowne to the people. 1. Cor. 6. 20.

Secondly the papiſts abuſe this prayer eſpecially, by ſaying it in number, and numbering it vpon their beades: and hence it is that they ſay a whole beadrole of prayers; as for example 30. prayers, *Pater noſters, Aue maries, creedes &c.* which will be proued to be a manifeſt abuſing of the Lords prayer. For firſt, this is to babble: for it cannot bee that euery mans deuotion ſhould laſt ſo long as the number of the prayers laſteth: for ſome weake Chriſtians feruencie and zeale will not indure longer than the ſaying of the prayer twiſe or thriſe ouer: at which time he muſt ceaſe ſaying it; for if he ſtill continue ſaying it without feruencie and deuotion and attention, in a word without ſenſe and feeling, his ſaying is babling, onely a liplabor, which is abominable in the ſight of God.

Matth.6.7. Eccles.5.1.2. 2 Againe, our Sauiour Christ condemneth vaine repetitions, and the wise Preacher requireth that our words should be few, because God is in heauen and we are vpon the earth: therefore we must not rashly and hastely huddle ouer ten or twentie prayers as a post horse runneth his post miles; but if in any action, surely in this holy and reuerent action, the calling vpon Gods name, our prouerbe is true, Hast makes waste: for God is in heauen, that is to say, a heauenly God, most wise, most holy, most iust, most mightie, and euery way most glorious, and therefore must be worshipped after the best manner we can possibly afford: againe, we are vpon the earth, that is to say, men, dust and ashes, subiect to sinne in the best actions, improuident and vnwise persons, especially in our affaires which are done sodainely and hastily: therefore we are not either with our heart to conceiue, or with our tongue to vtter a matter rashly and speedily before God, but we must be well aduised before hand, and in the action vse al solemne decencie: but to racket ouer the Lords prayer so many times as they doe, is nothing else but as it were to tosse it like a tennise ball, and to abuse it shamefully. Now our Sauiour Christ doth not condemne al repetitions, nor the Preacher simply forbid many words: but such repetitions and multitude of words as are vnreuerently, and without affection vttered, rather to perfect the number and hold out the time, than Dan.9.19. expresse the affection: for repetitions and many words sometimes proceede from an ardent and vehement desire of obtaining something, which men desiring to haue, God doth, for reasons best knowne to himselfe, defer to graunt, Luk.18.1. and sometimes to stirre vp our feruencie and try our patience and perseuerance.

3 Againe, such repetitions are needles in regard of Act.15.8. God, for he knoweth our wants and requests at our conceiuing of them in our hearts, seeing he knoweth the heart: Psal.139.2. or before wee thinke of them, because he knoweth our thoughts a farre off: much more then when we haue once vttered them, which God requireth not for that he needeth

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our ſpeech to tell him what we want, but for that we muſt worſhip him with the whole man, body as well as ſoule, and tongue as well as any other part of the body: yea the tongue is the principall part in Gods worſhip, therefore called the glory of the Prophet, as the chiefe inſtrument of glorifying God: and as it is needles in regard of God to repeate ſo often, ſo in publike prayer it ſerueth not for edification, ſeeing it wearieth the auditory; and in priuate prayer it wearieth him that vſeth it. Once therefore in feeling faith and feruencie is better than ten times in coldnes, dulnes, wearines and ſuperſtition. Pſal. 57. 8.

Thirdly, the papiſts abuſe this prayer and that very ſtrangely, becauſe they ſay it in opinion of merit and ſatisfaction: for ſo the arch Ieſuite teacheth that there are three ends of prayer: namely, firſt obtaining, ſecondly merit, thirdly ſatisfaction: and that prayer doth not only obtaine but ſatisfie for ſinne, and meritoriouſly deſerue at Gods hands.

1 Now the truth is that as all our good workes are ſtayned with ſinne, ſo eſpecially our prayers, which are the weakeſt ſeruice we can performe to God, and hath moſt corruption in it: as may appeare by the manifold wandering thoughts that haunt our mindes in the time of prayer, withdrawing our hearts from that due attention and reuerence we ought to haue: wherefore the wiſe man for the terror of wicked men ſaith, that the ſacrifice, euen the beſt ſeruice of the wicked, is abomination to the Lord: but contrariewiſe the prayer, that is the weakeſt ſeruice, of the godly man is acceptable, which maketh very much for the comfort of euery diſtreſſed conſcience: now if our prayers be ſtained with ſo many corruptions, they cannot merit any thing except it be the puniſhment, neither can they ſatisfie the iuſtice of God, ſeeing they are not proportionable thereunto, nay they neede a ſatisfaction to be made for them: wherefore euery true humbled Chriſtian finding the palpable experience hereof in his heart, crieth out with the prophet, *Enter not into iudgement with* Prou. 15. 8. Pſal. 143. 2.

thy ſeruant O Lord, for no fleſh ſhall be righteous in thy ſight: and prayeth continually, Lord pardon me my good deeds, that is, the imperfection of my good workes.

2 Beſides, all our prayers are to bee made in Chriſts
Ioh. 16. 23. name, that is in the merit, mediation and interceſſion of Chriſt Ieſus: and therefore the prayers of the Saints muſt
Apoc. 8. 3. 4. be performed with the ſmoke of the odours which are giuen to the Angell, before they aſcend vp before God: for
Matth. 3. 17. in Chriſt Ieſus God the Father is well pleaſed with vs, and with all our holy actions: but out of Ieſus Chriſt he is diſ-
Ioh. 15. 5. Heb. 11. 6. pleaſed with vs: for wanting faith whereby wee are ingrafted into the true vine, we cannot pleaſe God. Wherefore if our prayers haue neede of Chriſts merit and ſatisfaction, how haue they any merit or ſatisfaction in themſelues?

3 Laſtly, all the arguments that are vſed againſt the merits of good workes in generall, ſerue ſufficiently to ouerthrow the merit of prayers: and ſo to end this point, ſeeing the papiſts vſe prayer for other ends than it is appointed, they abuſe it; as when a man vſeth a ſword to murther, which is appointed for iuſtice, he abuſeth the ſword. Thus we ſee how this prayer is abuſed by papiſts, ſaying it in Latin, in number, in opinion of merit and ſatisfaction.

How charmers abuſe prayer. The fourth ſort of perſons that abuſe this prayer and others, are wiſe women, as they are termed, or good witches; which are termed good, not for that they doe good by witchcraft and doe no harme to their neighbours: theſe make the Lords prayer or other good prayers charmes: for by ſaying of prayers they can cure diſeaſes, driue away the toothach, heale things foreſpoken, &c. Now that prayer is abuſed by them it is plaine.

1 God neuer appointed prayer to be a meanes to cure diſeaſes or ſuch like, being applied to the ſore or diſeaſe or atch: for although it be needefull that we pray to God for the remouing of paines and ſicknes from vs and ours; yet it doth not follow thereupon that God appointed prayer for a medicine, which being applied to diſeaſes ſhall cure them:

them: for then euery man would be a phyſition to himſelfe whatſoeuer diſeaſe he had, by his prayers. Prayer doth ſanctifie phyſicke vnto vs, it is no phyſicke it ſelfe: it obtaineth at Gods hands a bleſſing vpon our medicines that they may cure vs; it ſelfe by vertue inherent in it doth not cure vs: and as our meates and drinke by vertue in them doe nouriſh our bodies, which notwithſtanding are ſanctified by prayer for that end: ſo phyſicke cureth our diſeaſes, prayer ſanctifieth phyſicke. Wherefore ſeeing prayer is not Catholicum as the phyſitions call ſome of their medicines, that is an vniuerſall medicine for all diſeaſes, nay no medicine for any one diſeaſe, it followeth that theſe wiſe women that vſe it as a meanes to cure diſeaſes, abuſe it. 1. Tim. 4.

2 Againe, this was a miraculous gift in the time of the Apoſtles, whereunto was added vnction with oyle alſo; which continued in the Church but for a certaine ſeaſon, ſo long as the doctrine of the Church had neede of extraordinarie confirmation by miracle: now the doctrine of the Goſpell being ſufficiently confirmed by witnes ordinarie and extraordinarie, of God and man, this gift ceaſeth as all other miracles. Wherefore they that ſhall enterpriſe this miraculous courſe of curing ſicknes, what doe they elſe but challeng this miraculous gift: and what are they elſe but impoſters and ſeducers of the ignorant, or of thoſe that receiue not the loue of the truth? Iam. 5. 2. Theſ. 2.

3 Beſides this, you ſhall obſerue theſe wiſe women, wizards, and charmers will with writing the prayer cure the diſeaſes and aches of men. As for example, they will write it vpon a peece of paper: or hauing written it, cauſe the partie diſeaſed to weare it about his necke, and ſo they ſhall be cured: they will write it in cheeſe or vpon bread and giue it to mad dogges to eate, and their madnes ſhall depart from them: and other practiſes of like folly and impietie: all which plainely argue ſocietie and fellowſhip with the diuell, and the helpe of the diuell: for others cannot doe it, but themſelues: and why I pray you cannot others doe it? forſooth ſay they, you doe not beleeue as

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we doe, no not though you ſay or write the ſame prayers that they doe. Surely wee beleeue that to be true which they ſay: for they haue either openly, or at the leaſt ſecretly, contracted with the diuell, whoſe they are, whom they ſerue and honor; and in whom they beleeue. No maruaile then though others which worſhip the true God, cannot doe ſuch charming trickes as they can, for indeede good Chriſtians beleeue not in the diuell as they doe. Wherefore ſeeing they direct their prayers to the diuell, which ſhould be directed to God alone, they doe greatly abuſe their prayers.

Obiection. If any obiect that theſe wiſe women vſe medicines as well as prayers, and ſo their prayers doe only ſanctifie their medicines which they vſe to cure their diſeaſes: the anſwere is, their medicines are not ſuch as the art of phyſicke alloweth, but ſome fooliſh trumperie, which hath no qualitie or vertue ſutable to the diſeaſe, as fit to draw the moone out of heauen, as to cure a diſeaſe: and both their medicines and prayers are nothing elſe but a colour of their charming, that ſo vnder ſuch a ſhew of art and holines, they may the eaſier deceiue the ſimple people, who for the moſt part thinke that all is gold that gliſtereth: and who knoweth not that euen Sathan can transforme himſelfe into an Angell of light? Alſo if it be obſerued, theſe women and charmers are either ignorant, or profane perſons, wanting the true knowledge of God, or leading lewd and vngodly liues: yet outwardly at performing of their cures they will make ſuch a holy ſhow of deuotion, as may bleare the eyes of vnexperienced people. In regarde whereof greater care and diligence ought to be vſed in examining and trying their actions: for the white diuell will ſooner deceiue than the blacke diuell. It appeareth then plainely by this which hath been ſaid, that the Lords prayer is diuerſly abuſed by diuers ſorts of perſons, as namely the ignorant, the impenitent, the papiſt, the charmer.

The holy vſe of the Lords prayer. The ſecond point to be handled in the generall conſideration of the Lords prayer, is, the true, lawfull and holy

vſe

vſe thereof, and ſo of prayer generally: which may partly be perceiued by that which hath alreadie been deliuered concerning the abuſe; for the knowledge of one contrarie ariſeth out of the knowledge of another, and he that knoweth wherein the abuſe of the Lords prayer conſiſteth, knoweth alſo wherein the true and holy vſe doth conſiſt. Yet notwithſtanding it ſhall not bee amiſſe to intreate briefely of this point; referring the further vnderſtanding thereof, partly to that which hath been alreadie ſpoken of the abuſe, and partly to that which ſhall be ſpoken afterward in the preface; and in the concluſion of the Lords prayer of the affections and diſpoſitions in the time of prayer, and of the manner of prayer. To handle this point then of the true and holy vſe of prayer: it conſiſteth eſpecially in foure particulars.

1. Knowledge: for a man muſt vnderſtand what he prayeth.

2. Faith: which is an aſſurance of obtaining that we aske.

3. Repentance: which is bewailing our ſins and wants, and a practizing of our prayers.

4. Deuotion: which is a due diſpoſition in time of prayer.

Knowledge neceſſarie for the vſe of prayer.

For if vnderſtanding the matter of our prayers, feeling our ſinnes and wants, bewailing them, purpoſing to amend them, earneſtly asking pardon and reliefe, reuerently carying our hearts in Gods preſence, faithfully perſwading our ſelues God will heare vs: if I ſay we thus aske, we doe truely and aright vſe prayer.

Firſt, for knowledge that it is neceſſarie, ſhall appeare by conſideration of the ſeuerall parts thereof: for there is a threefold knowledge required.

1. Knowledge of the words vttered.

2. Knowledge of the matter contained in the words.

3. Knowledge of the doctrine comprehended in the matter.

The knowledge of the words is oppoſed againſt prayer

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The knowledge of the words is oppoſed againſt prayer

in an vnknowne tongue; which edifieth not, and therefore muſt be remooued out of the congregation: and in the congregation, the words of the prayer muſt be vnder-
1.Cor.14. ſtoode, elſe the ſpeaker ſhall be a barbarian to the hearer, and otherwiſe the hearer cannot ſay Amen. Strange lan-
Gen.11. guages is a iudgement of God vpon the world, as may be ſeene by the hiſtory of the tower of Babell; the euidence whereof appeareth vnto this day, in that the paines we beſtow about the learning of the tongues is ſo hard and tedious, and is a great impediment to the true knowledge of the Scriptures. If it bee a iudgement of God, why ſhall we not ſeeke to pray in a knowne tongne, and ſo to vnderſtand what we pray, that we may be freed from that iudgement? The knowledge of ſtrange tongues indeede is a bleſſing, but the ſtrange tongue is vndoubtedly a iudgement.

The knowledge of the matter is a thing abſolutely neceſſarie alſo: for ſhall we vtter we know not what to God, or ſhall we giue conſent in publike prayer to that we are ignorant of? the prayer perhaps may containe Arrianiſme, or Pelagianiſme, it may be hereticall, or ſchiſmaticall, or ſauor of ſome foule errors; which cannot pleaſe God ſeeing they are not agreeable to holſome doctrine of the
1.Ioh.5.14. word: all our prayers muſt be according to his will, but falſe doctrine, hereſies or errors, are contrary to his will. Wherefore we muſt carefully know and ſearch whether the matter of our prayers containe in them truth or falſehood; and ſo the knowledge of the matter is alſo abſolutely neceſſary, if wee will haue our prayers accepted and graunted.

The knowledge of the doctrine comprehended in the matter, alſo is needefull, that a man in ſome meaſure know
Ioh.4.22. the fundamentall points of religion, which our Sauiour Chriſt requireth in the Samaritanes; for they worſhipped they could not tell what, but the Iewes knew what they
Ioh.17.3. worſhipped: a man therefore muſt know God and him-
2.Cor 13.5. 1.Cor.11.28. ſelfe, the law and the Goſpell in ſome tolerable meaſure before

before hee can make acceptable prayers to God through Christ Iesus.

The second thing necessarie for the true and holy vse of prayer, is faith or an assurance of obtaining that wee aske according to his will: this faith or assurance is a fruite of iustifying faith, which laieth hold vpon Christ for pardon of sinne, and for all manner of good things for bodie and soule: so that whatsoeuer good thing wee aske, wee may certainly resolue our selues wee shall obtaine: for if God the Father hath giuen vnto vs Iesus Christ, how shall he not with him giue vs all things els that are good? If he giue vs the greater, hee will giue vs the lesser also: for temporall blessings are additions and dependants of heauenly blessings. More shall be said of this point afterward in the conclusion of the prayer, whither the reader is to be referred.

Faith necessarie for the holie vse of prayer. 1. Ioh. 5. 14. Heb. 11. 30. Rom. 8. Psal. 34. 10. Matth. 6.

The third thing requisite for the true and holie vse of prayer, is Repentance: for God heareth not sinners that liue in sinne vnrepented of, that regard wickednes in their hearts, that purpose to liue in knowne sinnes; al their prayers are abominable, for that they turne their eares from hearing of the law, as the Wiseman testifieth. Wherefore he that will haue his prayer heard, must in his hart bewaile his sinnes, hate them, renounce them, studie and striue to forsake them, pray against them, and then the Lord will gratiously graunt his petitions. Indeede sometime God graunteth wicked men that which they aske, or wish to haue from God, but that is in wrath and vengeance: for that which hee giueth them shall turne to their woe and miserie another day. And as it may be said of a godly man, that God heareth him by denying that he asketh: so also may it be said of a wicked man, that God heareth him not by granting that he asketh: the godly man is heard by denying the euill he asketh, and granting the good he asketh not: the wicked man is not heard by granting the euill he asked, and withholding the good he asked not: for though none of Gods creatures are euil in themselues, yet through the abuse of the wicked and Gods curse, they may be euill

Repentance necessarie for the holy vse of prayer. Ioh. 9. Psal. 66. Prouerb. 1. Tim. 4.

vnto the euill man. Againe, though God heare what the wicked man ſaith when hee pray, and grant him that very ſelfeſame thing hee asketh; yet God cannot properly bee ſaid to heare his prayer and grant his requeſt: for the wicked mans prayer is not a meanes of obtaining, neither doth God graunt him any thing by meanes or through inſtancie of his prayer: but God is truly ſaid to heare the prayer and graunt the requeſt of the godly, ſeeing that he graunteth that which they aske through the inſtancie of their prayers, they being the onely meanes of obtaining.

Deuotion neceſſarie for the true vſe of prayer.

The fourth thing neceſſarie for the holy vſe of prayer is Deuotion, which is the due regard and religious eſtimation a man ought to haue of Gods Maieſtie and his owne miſerie in time of prayer: which deuotion hath a ſpeciall ſignification in this place, and containeth theſe foure things in it principally.

1. Attention in time of prayer.
2. Reuerence in regard of Gods preſence.
3. Feeling of our ſinnes and wants.
4. Deſire to obtaine that we aske.

Attention a part of deuotion.

Attention is oppoſed againſt wandring thoughts, which vſually in the time of prayer creep into the minds of men: for expelling and auoiding whereof, it behoueth euerie carefull Chriſtian to watch ouer his vnderſtanding, and affections, that by-thoughts either ruſh not into the minde; or if they do, that then preſently they be thruſt out againe.

This attention is threefold.

1. Attention to the words of prayer.
2. Attention to the matter contained in the words.
3. Attention to God, to whom prayer is directed.

Attention to the words, is when a man doth ſo watch ouer his tongue, that no words vnſanctified, or vnfit for the holy matter of prayer, doe vnawares breake out of his mouth.

Attention to the matter, is when a man doth ſo buſie his vnderſtanding in conceiuing, and affections in purſuing the ſubſtance of his petitions, as that by-matters take not place

place to diſturbe the courſe of his prayers. 1.Cor.7.

Attention to God, is when a man doth ſo conceiue of God as the words of prayer affoord, according to the ſeuerall names, titles, attributes, properties, and workes wherewithall in time of prayer wee intitle God according to his holy word: as, Father, merciſull, iuſt, &c.

Reuerence is oppoſed againſt either a common or baſe eſtimation of Gods excellencie and glorious maieſtie, before whom wee appeare when wee come to pray. When a man commeth to make a ſupplication to a Prince, he is ſtriken with a reuerent feare of ſo excellent a perſon as the Prince is: much more ought wee ſo to bee affected comming before the Prince of all the Princes in the world: wherefore the Pſalmiſt counſelleth vs to feare when wee ſerue God, and to tremble when we giue thankes. This reuerence will be increaſed, if we conſider who God is before whom we come, and what we are that come before God: God is in heauen, and we are vpon the earth: wee are duſt and aſhes, as *Abraham* ſpake to God, and God is the Creator and maker of vs all: we are vile, and to be abhorred, to whom appertaineth ſhame and confuſion of face: but God is excellent, admirable and glorious. If theſe things poſſeſſe our affections throughly, a holy reuerence alſo wil enter vpon our ſoules. And as it befell *Iacob* when he ſlept at Bethel; which is by interpretation, *Gods houſe*, that hee was afraid, ſaying, it was a fearefull place, and no other but the houſe of God, and the gate of heauen: euen ſo ought we to bee affected, by faith ſeeing God ſpiritually preſent which is a ſpirit and inuiſible, ſearching the hearts, and knowing the thoughts of all the ſonnes of men.

Reuerence a part of deuotion.

Pſal.2.11.

Eccleſ.4.1. Gen.18.27. Pſal.95. Iob.42. Dan.9.

Gen.28.17.

Feeling of ſin is oppoſed againſt hardnes of heart, both that generall obduration which is contrarie to repentance; and a more ſpeciall, which the children of God ſometime are cumbred with for want of a continuall renouation of repentance, and growing by occaſion of lapſe into ſome ſinnes, whence iſſue hardnes of heart and a careleſſe ſecuritie and affections benummed for the time. This feeling

Feeling of ſin a part of deuotion.

Matth. 11.28. of ſinne is called by our Sauiour Chriſt a heauie load, and wearieſome burthen. For as a man that hath a burthen or load vpon his backe, doth ſenſiblie feele it, and is thereby greatly wearied, oppreſſed and compelled to bow and ſtoope through the waight thereof, his ſtrength being not ſufficient to match and ouercome the weight of his load: euen ſo the man that once feeleth the heauie burthen of ſinne, which is the wrath of God euery way intolerable and inſupportable of man, is thereby ſo ſurcharged and
Pſal.40.12. oppreſſed, as that hee cannot looke vp, and then his heart beginneth to faile as a man in a ſwoune: and therefore the
Pſal.51.3. Prophet in the Pſalme complaineth and confeſſeth his ſins vnto God, after hee had knowne his iniquitie and viewed his ſinnes, being alwaies placed in his ſight: and they only
Luk.4.18. are fit to come vnto Chriſt by faithful prayer that feele this burthen of ſinne vpon their backs; that thinke themſelues vile and abominable ſinners: for God reſiſteth the proud, as if hee were his ſpeciall enemie: but he giueth grace vnto the humble as vnto his beloued friend.
Iam.4.1.

Deſire to obtaine a part of deuotion.

Deſire to obtaine that we aske is oppoſed againſt cold, lukewarme or faint affections: when men aske, but care not greatly for obtaining that they aske: true deuotion hath feruencie annexed thereto. For as a begger is very
Iam 5.16. earneſt to get his almes, if hee bee hungrie: ſo the deuout
Matth.7.7. perſon is full of crauing and begging affections, if he haue
Matth.5.6. once felt the ſpirituall hunger and thirſt of a barren and drie ſoule voide of the grace of God. Thus much briefly of the right and holy vſe of prayer, whereof more ſhall bee ſpoken afterward.

The qualities of the Lords prayer.

The third point to be handled in the generall conſideration of the Lords prayer, is the qualities and conditions thereof, which are theſe fiue following.

1. Firſt, it is a platforme of prayer.
2. Secondly, it is moſt excellent.
3. Thirdly, it is moſt perfect and abſolute.
4. Fourthly, it is onely a generall forme of prayer.
5. Fiftly, it is hard to be vſed aright for a prayer.

The

The firſt qualitie or propertie of this prayer is, that as it is a prayer, ſo alſo and that more eſpecially it is a direction and platforme of prayer. For as a man going to build an houſe, will firſt haue a platforme or an idea in his head, according whereunto he will frame his houſe: ſo the Lords prayer is an idea or paterne whereby enery true prayer is framed: and as the holy Scriptures are termed Canonicall, for that they are the canon or rule of faith and manners; ſo the Lords prayer may bee called Canonicall, for that it is the canon or rule of all other prayers: for there is no prayer in the holy Scripture but it may bee referred vnto this prayer: and all the prayers which haue been, are, or ſhall be made, muſt be meaſured by this prayer, and ſo far forth are they commendable and acceptable as they are agreeable hereunto. For as a circle containeth al figures, a ſphere all bodies, and an infinite line all lines: ſo the Lords prayer containeth all prayers: reſembled to a map which at once to the view offreth the conſideration of al the world, ſo this is the ſynopſis of all prayers.

The Lords prayer is a platforme of prayer. Matth. 6. 9.

Tne ſecond qualitie of this prayer is the excellencie thereof: for it is Gods word, a portion of holy Scripture. The prayers which wee make may be, and ought to be agreeable to the word, but Gods word they are not: wherefore it is moſt excellent: for if all the men liuing in the world ſhould ſtudie all their daies to frame a prayer, they were not able to make a prayer comparable hereunto: Ieſus Chriſt the wiſedome of God framed it, and that purpoſely teaching how to pray: therefore excellent muſt that prayer bee which was framed by the excellencie of Gods wiſedome: and as there is no proportion betweene the finite and the infinite; ſo is there no compariſon betweene the infinite excellencie and capacitie of this prayer, and the prayers of all other men liuing.

The excellencie of the Lords prayer. Luk. 11 49. & 11. 1.

The third propertie of this prayer is the perfection thereof: other prayers are imperfect, either for that they are ſtained with manifold wants and corruptions, as all our prayers are; or for that they containe but ſome portion of the

The perfection of the Lords prayer.

the matter contained in this prayer: as the prayers of holy men mentioned in the Scriptures. This prayer containeth the whole Scripture: for it is an Epitome or abridgement of the whole Scripture, a Catechiſme in forme of a prayer, containing all the vertues of the Law and Goſpell, and all the good we can pray for, all the graces and bleſſings wee can giue thankes for, all the euill we can pray againſt: and to theſe heads may the whole Scripture be referred.

The Lords prayer a generall prayer onely.

The fourth propertie of this prayer is, that it is onely a generall prayer or forme of prayer: for all the good things we want are not nominated here, nor all the euill wee pray againſt; yet they are here included, either ſimply and naturally as the ſpeciall in the generall, the part in the whole: or elſe figuratiuely and by proportion, as one part vnder another. For example ſake, prayer for health, patience, faith, the King, the Counſell, the Miniſter, the afflicted, &c. are not here expreſſely named; yet they may euery one of them be referred to ſome one petition or more: therefore this generall prayer may be compared to the Commandements, and the Articles of faith: to the Categories and predicables in Logick, where the heads and generals are propounded onely, or the chiefe or principall matters: the ſpeciall and leſſe principal are by proportion and diſcourſe of reaſon to be referred thereto, or reduced thence.

The Lords prayer hard to be vſed aright for a prayer.

The laſt qualitie or propertie of this prayer is, that it is very hard to vſe this prayer aright for a prayer. Now it is not denied but that it is a prayer, and may be vſed lawfully for a prayer: but to vſe it aright as it ought to be vſed, there is the difficultie. For the words of the prayer being ſo ſhort as they are, and the matter contained in the words both ſo large and diuers; euen as large and ample as all things we ſtand in need of and can pray for, as all things we can pray againſt, as all things we can giue thankes for: how is it poſſible that a man praying this prayer ſhould in any mediocritie with his minde conceiue, and his affections purſue the thouſand part of the things comprehended in this ſhort forme? eſpecially conſidering the vnſearchable depth

of

of our Sauiour Chriſts conceipt, when he vttered this prayer; whereinto wee are in ſome meaſure to conueigh our conceipts in time of vſing it for a prayer; otherwiſe it will be the abuſing of it.

Againe, it being a portion of holy Scripture very hard to be vnderſtood, & being diuerſly by diuers perſons expounded; alſo it being doubtfull which is the true expoſition thereof: if we perhaps light vpon a falſe expoſition, and ſo a falſe meaning of the words, we do not pray it aright as we ought to pray; for we muſt giue the ſame ſenſe vnto euery petition, which our Sauiour Chriſt gaue whē he did pray it; if we do otherwiſe we wreſt the prayer & abuſe it: hence therfore appeareth the difficultie of vſing it aright for a prayer.

Out of the conſideration of this laſt propertie of this prayer ariſeth this conſectarie or concluſion; that there is leſſe daunger of ſinne in conceiuing a prayer agreeable to this prayer, than in vſing this prayer for a prayer; which may bee verified thus: when wee conceiue a prayer, wee know our owne meaning certainely; ſo doe wee not certainely know the meaning of euery point in the Lords prayer: againe, when we pray we attaine the depth of the meaning of our owne words; ſo can we not poſſibly attaine the depth of the meaning of our Sauiour Chriſt, when he vſed theſe words: Finally, our words in prayer conceiued are as large as our matter and affection; but here in the Lords prayer, the matter being as large as the whole Scripture, the words are ſcant the thouſand part thereof: wherefore the concluſion and conſectarie is verified. To end this point then, although this be the moſt excellent and perfect platforme of prayer, and prayer, that euer was deuiſed; yet conſidering that it is onely a generall prayer, and hard to be vſed aright, as Chriſt himſelfe vſed it, therefore it may ſeeme that a prayer conceiued according to this prayer, is as acceptable, if not more accepted of God, than this prayer: for though the Lords prayer is better than any other prayer, yet a man may, and can, and doth vſe his own conceiued prayer better than he can vſe the Lords prayer:

and prayer is accepted or not accepted of God, according as it is rightly vſed or abuſed: and this is profitable for the ignorant people to thinke vpon, conſidering their intolerable abuſing of the Lords prayer. Thus much may ſuffice to haue ſpoken of the generall conſideration of the Lords prayer in the foreſaid three points, the abuſe, the vſe, and the conditions thereof.

Specially of the Lords prayer.

Now it followeth, that we alſo conſider thereof ſpecially.

This prayer containeth three things.

1. The firſt is the perſons to be conſidered in prayer.
2. The ſecond is the matter of prayer.
3. The third is the manner of prayer.

The perſons to be conſidered in prayer.

The perſons which are to be conſidered in prayer, are comprehended in that which is ordinarily termed the preface of the Lords prayer, or the compellation, contained in theſe words.

Our father which art in heauen: or
Our heauenly father.

Now the perſons we are to conſider in prayer, are foure.

1. Firſt, who is to pray. *Quis.*
2. Secondly, for whom we are to pray. *Pro quo.*
3. Thirdly, to whom we are to pray. *Ad quem.*
4. Fourthly, in whoſe name we are to pray. *Per quem.*

All they are to pray that can call God father, or the children of God brethren: *Our Father.*

We are to pray for others as well as for our ſelues, namely for all that are or may be our bretheren. *Our.*

We are to pray to God onely, who is the Father of the creature, and our Father in Ieſus Chriſt. *Father.*

We are to pray in his name, who hath made God, of an enemie a friend, yea a father, that is Chriſt Ieſus. *Our Father.*

The firſt of thoſe perſons that are to be conſidered in prayer, is who are to pray, which may be thus diſtinguiſhed.

Firſt, who muſt pray: or who is bound to pray.

Secondly, who may pray: or who may lawfully pray.

Thirdly,

Thirdly, who can pray: or who can pray aright.

For the first: all men muſt pray, that is to ſay, all men are bound in conſcience to pray vnto God, for prayer is a morall precept, which bindeth all men, as all the commaundements of God doe: for all the commaundements were written in the heart of *Adam*, in the ſtate of innocencie; and that not onely for himſelfe, but for all his poſteritie: wherefore the very gentils which knew not the law giuen by *Moſes*, yet ſhew the effect of the law written in their hearts, when their conſciences accuſe them, or excuſe them. Seeing therefore that prayer is a commaundement of the morall law, and all the commaundements of the morall law binde the conſcience of all men to obedience, therefore all men muſt pray, otherwiſe they incurre the penaltie of the breach of the law, which is the euerlaſting curſe of God. *Who muſt pray.* Rom. 2. 15.

Here it may be obiected concerning this and all the reſt of the commaundements, that all men are not bound to pray, or to keepe the law, ſeeing that it is impoſſible we ſhould keepe the law, or that all men ſhould pray: for God commaundeth not impoſſibilities, ſay the papiſts: ſeeing therefore it is impoſſible for all men to keepe the law, or to pray; all men therefore are not bound to pray, or all men muſt not pray. *Obiection.*

To this, anſwere may bee made by a diſtinction, that things may be termed impoſſible two waies, either for that they are impoſſible in their owne nature, or for that they are impoſſible by accident or ſome outward occaſion: examples of things impoſſible in their owne nature are theſe; that a ſtone of it owne accord ſhould moue vpward; that iron or leade of it owne accord ſhould ſwim vpon the water, and not ſinke: examples of things impoſſible through accident, or by reaſon of ſome outward occaſion are theſe; that a man that hath his tongue cut out, ſhould ſpeake, or that hath his eyes put out, ſhould ſee: now the application of the diſtinction anſwereth the obiection ſufficiently: Gods commaundements, and ſo the commaundement of *Anſwere.*

prayer is not impoſſible to be performed of it owne nature, for *Adam* was able to keepe it continuing in that eſtate of innocencie, wherein God had created him, and ſo all mankinde in *Adam*: but *Adam* tranſgreſſing, and all mankinde in him, by accident and occaſion, the commandement of God (and namely that of prayer) is become impoſſible vnto vs: we are not able to pay our debts, for we haue made our ſelues bankerouts; we cannot ſee, for we haue put out our owne eyes. Wherefore God doth not commaund things impoſſible by nature, when he requireth obedience to his law, although now through our owne defaults, we are not able to obey.

Rom. 8. 3.

Obiection. Yet God ſeemeth to deale hardly that exacteth obedience of vs, now we are not able to performe it.

Anſwere. It is no hard dealing at all: for if the creditor may iuſtly require the debt of the debter, though he be not able to diſcharge it, or otherwiſe caſt him in priſon for default of payment; much more may God deale ſo with vs: either exact obedience of vs, or caſt vs in priſon till we pay the vtmoſt farthing: neither is there any reaſon that God ſhould change his righteous law, and ſquare it to our corruption, no more than becauſe there are theeues and malefactors, therefore the law that commaundeth ſuch perſons to be hanged, or puniſhed, ſhould be altered: the workeman ſquareth his crooked timber to his rule, and he doth not frame his rule to his crooked wood; ſo we muſt frame our actions to Gods law, and Gods law muſt not yeelde to our corruptions. Wherefore prayer being one of Gods commaundements, all men therefore muſt pray, or are bound in conſcience to pray, though now it be impoſſible to pray aright.

Thus we ſee the firſt point, who muſt pray.

Who may pray. The ſecond followeth, which is, who may pray.

Though the commaundement of prayer be directed to all men, and therefore all men are bound to pray: yet notwithſtanding there are ſome men which may not pray, for if they doe, their prayer is turned into ſinne. Incenſe is abomination

bomination vnto me, ſaith the Lord by the Prophet, it is iniquitie: now in the old Teſtament incenſe was a type of prayer, and was commaunded by God as a part of his outward worſhip: ſo alſo the ſacrifice of the wicked man is abominable, that is, all the worſhip of the wicked (for the part is put for the whole) and yet God had commaunded the ſacrifices: he that turneth his eare from hearing of the law, his prayer is abominable; and yet prayer is Gods commaundement: whence it is neceſſarily collected, that there are ſome ſects of men, who if they pray, ſinne in their prayer, and therefore though they muſt pray, yet notwithſtanding they may not pray: they are bound to pray, yet if they pray, they ſinne. Eſa. 1. 13. Pſal. 141. 2. Pro. 15. 8. Pro. 28. 9.

Theſe two propoſitions ſeeme to be contradictorie: and therefore cannot both be true, as nature it ſelfe teacheth: All men muſt pray: and this: Some men may not pray. How can theſe things agree? *Obiection.*

Here we ſee that which the Apoſtle ſpeaketh in another ſenſe, that ſinne is out of meaſure ſinfull: ſinne peruerteth the whole order of nature, cauſeth contradictorie propoſitions to be both true; for certaine it is that all men are bound in conſcience to pray, and therefore muſt pray; and this is certaine alſo, that all men may not pray; for if they doe, they ſinne and breake the law of God. Now the Lord of his goodnes hath found out a meanes to diſſolue this abſurditie, and breake the contradiction: wherefore he commaundeth to repent and forſake our ſinnes, and then to pray. And here we may note into what an intricate labyrinth or maze, ſinne hath brought mankinde, conſiſting of three bywaies. *Anſwere.* Rom. 7.

Firſt, we muſt pray that we may keepe the ſecond commaundement,

Secondly, we liuing in our ſinnes muſt not pray, leſt wee tranſgreſſe the third commaundement.

Thirdly, we muſt repent (and that is a thing altogether impoſſible to fleſh and blood) before we pray aright. We being thus included in the maze, the Lords ſheweth vs the

way out by the power of his ſpirit in the preaching of his word, working repentance in the hearts of his children that they may pray aright, and ſo all his commaundements are made eaſie vnto vs, which before were impoſſible; and ſo that ſentence of the Father is verified: *da quod iubes, & iubes quod vis:* giue me power to doe thy commaundements, and then commaund what ſeemeth good vnto thee.

Thus alſo the ſecond point is handled, who may pray.

Who can pray. The third is, who can pray, or who can pray aright? They onely can pray aright, that haue the ſpirit of prayer

Rom.8.15. which teacheth vs to cry Abba, that is father, which is the ſpirit of adoption, and ſanctification. But for the further cleering of this point, a diſtinction is to be admitted betweene three things, which the world thinketh either to be all one, or very neere of kindred: namely, firſt ſaying a prayer, ſecondly wiſhing a prayer, thirdly praying a praier.

What it is to ſay a prayer. For the firſt, we muſt remember that all men can ſay prayers; there is not any man ſo ignorant, ſo impenitent, or ſo wicked, but he can and doth ſometime ſay his prayers: and this is no better than the prating of a parret in Gods eares.

What it is to wiſh a prayer. Secondly, to wiſh prayers is one thing, and to pray is another: for a wiſh is a ſodaine, earneſt, wandering, inordinate deſire of hauing ſomething, which a man either greatly regardeth not, or is not perſwaded to obtaine.

What it is to pray a prayer. Thirdly, a prayer is a continuall, ſetled, ordered, and feruent deſire of obtaining that which a man both greatly prizeth, and is perſwaded in ſome meaſure he ſhall haue.

1 A wiſh is ſodaine, as a flaſh of lightning, or the ſtay of a ball caſt at a wall, which reboundeth backe ſo ſoone as it toucheth: ſo a wiſh quickly ſhineth in the affection and by and by is extinct; but a prayer is continuall, which doth ſo poſſeſſe the heart that a man neither can nor will be voyded of it; hence we reade of ſome that prayed all night.

2 A wiſh is earneſt and vehement out of meaſure, eſpecially in temporall bleſſings, when the affection is caried as

it

it were with a whirlewind for the preſent; yet in ſpirituall matters, there is an exceeding great coldnes and froſt of affection, but a prayer is feruent in ſpirituall matters, and moderate elſe where: yea and in ſpirituall matters, there is not that ſnatching vehemencie in prayer, as in wiſhes, but rather a ſober and moderate equability permanent and increaſing.

A wiſh is wandering and rouing, for a wicked man 3
would haue that he wiſheth, howſoeuer he come by it, whether by hooke or crooke he care not; and therefore when he wiſheth his heart is not ſet vpon God, nor knit vnto him: hence it commeth to paſſe that his wiſhes are either wicked, euen the tranſgreſſion of the tenth commaundement, or elſe God muſt worke wonders for the graunting of them: as hee will wiſh to haue a thouſand pound land by the yeare: here there is a ſecret implication either of iniurie to ſome man from whom it muſt be had, he coueting another mans goods; or elſe God muſt miraculouſly create ſo much new earth or ſpace of ground in the world,&c. But a prayer is ſetled and grounded vpon God and his word: hauing patience and expiration, waiting Gods leaſure without the aforeſaid rouing and runagate wiſhes.

A wiſh is inordinate, for the wicked man he neither will 4
vſe the meanes to obtaine that he wiſheth, nor referre the thing wiſhed to the right end: for example, a wicked man may wiſh heauen, but he wil neuer vſe the meanes to come to heauen, as *Balaam*; he may wiſh to haue the gifts of the holy Ghoſt, as *Simon Magus*, but he would haue vſed or rather abuſed them to his owne gaine, and he would haue bought them with money. But the prayer of the godly man is ordered aright intending Gods glory, the good of others, his owne edification, carefully vſing the good meanes which God hath ſanctified for that purpoſe: hence it is that *Iames* ſaith that many aske and receiue not, ſeeing Iam. 4. 3.
they aske amiſſe for the ſatisfying of their luſts.

A wicked man ſometime wiſheth grace by fits, but he 5
doth

doth not greatly ragarde it: therefore it is with him as with a woman that longeth for ſome vnholeſome thing, as tar, &c. deſiring it eagerly for a fit, and afterward abhorring it: but the godly man he prayeth and prizeth grace inualuable, for obtaining whereof he will ſell all that he hath, and ſeparate himſelfe to ſeeke it, and occupie himſelfe in all wiſedome.

Matth. 13. 44. Pro. 18. 1.

6 A wicked man wiſheth, but hath no aſſurance to obtaine; for his wiſhes are driuen away with deſire, as the duſt by the winde: but the godly man prayeth, and faith in ſome meaſure with the man in the Goſpell, *I beleeue, Lord helpe my vnbeliefe*. Thus wee ſee how a wiſh differeth from a prayer: and that there is a great diſtance betweene wiſhing a prayer, and praying a prayer; and that they onely can pray that are qualified as is aforeſaid. And thus we ſee who are to pray.

For whom we muſt pray. The ſecond ſorte of perſons to bee conſidered in our prayers, are, for whom we are bound to pray: the ſumme of the doctrine, that concerneth this ſecond ſort of perſones, ſhall be comprehended in certaine propoſitions following, whereof ſome are affirmatiue, ſome negatiue: the propoſitions affirmatiue are theſe ſixe enſuing.

1 Firſt, we are to pray for all the ſeruants of God, for all them that in preſent beleeue in Ieſus Chriſt, and repent of their ſinne.

2 Secondly, we are to pray for all the elect, that as yet do not actually beleeue nor repent: and theſe two propoſitions are confirmed vnto vs by the example of our Sauiour Chriſt, who hath gone before vs in the practiſe of them both; though he prayed in another kinde, namely as the onely Mediator of redemption and interceſſion betwixt God and vs: his prayer being ſatisfactory and meritorius; ours onely dutifull and charitable.

Ioh. 17.

3 Thirdly, we are to pray for all the members of the viſible Church, whom in the iudgement of charitie we are to account Saints by calling: ſo the Apoſtle writing to the Romanes in his ſalutation prayeth for them.

Rom. 1. 7.

Fourthly

Fourthly, we are to pray for all men, that is, for all ſorts or ſtates and conditions of men, according to the Apoſtles counſell, Iewes and Gentiles, bond and free, rich & poore, Magiſtrate and ſubiect, man and woman; and if there be any other diſtinction of ſtates and conditions of life. 4 1. Tim. 2. 1.

Fiftly, we are to pray for any one particular perſon that ſhall be noted out vnto vs, as ſtanding in need of our prayers: as an excommunicate perſon, the Turke, the Pope, heretikes and ſchiſmatikes, and vitious perſons of all ſorts: ſo wee reade that Chriſt prayed for his perſecutors: ſo did *Steuen* the firſt Martyr. For although wee muſt not pray with them, as being perſons out of the communion of Saints; yet nature bindeth vs to pray for them, they being of our owne fleſh; and we know not how God hath diſpoſed of them for their finall and futuer eſtate: and it may be that our prayers ſhall be meanes of obtaining at Gods hands remiſsion of their ſinnes, and their conuerſion and ſaluation, as it is probable *Stenens* prayer did further *Pauls* conuerſion. 5

Sixtly and laſtly, we muſt pray for our very enemies that wiſh euill vnto vs, and deuiſe miſchiefe againſt vs: according to the precept of Chriſt and the practiſe of all the Saints, that ſo we may do good for euill, and heape coales of fire vpon their heads. 6 Matth. 5. 44. Rom. 12. 20. 21.

Thus we ſee affirmatiuely for whom we are to pray. Now negatiuely we muſt alſo conſider who they are for whom we muſt not pray: and they are compriſed in fiue propoſitions following. *For whom we muſt not pray.*

Firſt, we are not to pray for all mankinde, that is to ſay, for all the men that haue liued, do liue, and ſhall liue in the world. For although wee may pray for any particular perſon that is nominated and pointed out vnto vs, yet to pray for all that proceed of the roote of *Adam*, is againſt Gods will. So Chriſt did not pray for the world, neither is it Gods will that all that iſſue from *Adam* ſhould be conuerted and ſaued: yet becauſe we know not which man is reprobate, therefore by the generall rule of charitie wee 1 Ioh. 17.

may pray for any particular man; excepting ſome, which afterward ſhall be excepted.

2 Secondly, wee are not to pray for the dead: for wee will take it graunted for this preſent that there is no purgatorie (there being here no fit opportunitie to diſpute the queſtion) for all the dead are either in heauen, and ſo thy prayers cannot mend them; or in hell, and thence thy prayers cannot fetch them: wherefore ſeeing prayer auaileth not, there is no reaſon it ſhould be vſed for the dead. I will not diſcuſſe the quidditie that ſome of late haue deuiſed, that wee may pray for the dead thus farre foorth, that their bodies at the laſt may bee ioyned to their ſoules to their full and perfect bliſſe.

3 Thirdly, we are not to pray for the diuels.

4 Fourthly, wee are not to pray for them that ſinne the ſin againſt the holy Ghoſt.

5 Fiftly, we are not to pray for them that are reprobates, if we could know them: the reaſon of all theſe things is moſt apparant, for that therein wee reſiſt Gods reuealed will: hence we reade that God rebuketh *Samuel* for praying for
1.Sam.16.1. *Saul:* howſoeuer ſome may thinke that *Samuels* prayer was onely for enioying the kingdome, and not for the pardon of *Sauls* ſinne; which hath little probabilitie: hence it is that we pray againſt the diuell by the example of the A-
Rom.16.20. poſtle, that God would tread Satan downe vnder our feet: hence it is alſo that *Dauid* in the Pſalmes by the ſpirit of prophecie oft times prayeth againſt his enemies, whom he knew were reprobates, or irrecouerable from their ſinnes: and if the Church hath the ſpirit of diſcerning one that ſinneth the ſinne againſt the holy Ghoſt, and hath adiudged that perſon ſo to haue ſinned, we are not onely not to pray for him, but to pray againſt him for his vtter ouerthrow and preſent damnation, yea though it were *Iulian* himſelfe the Emperour.

Againſt whom we may pray. Thus negatiuely alſo we vnderſtand for whom wee are not to pray: onely there remaineth this point neere vnto the former, againſt whō we may pray, which being ſhortly handled,

handled, this ſecond ſort of perſons alſo is limited.

Generally therefore we may pray againſt al the enemies of our ſaluation: abſolutely againſt the diuell, the world, the fleſh, and all reprobates, whether ſinning the ſinne againſt the holie Ghoſt, or otherwiſe, if they may bee knowne. Alſo we may pray againſt wicked men, theſe cautions obſerued.

1 Firſt, that our prayer be *in concreto, non in abſtracto*, as the Logicians ſpeake: that is to ſay, we muſt direct our prayer not againſt the creature of God, but againſt the creature corrupted with ſinne and rebelling againſt God.

2 Secondly, in our prayers wee are not to intend the deſtruction of the creature which God hath made, but the execution of iuſtice in the deſerued puniſhment of ſinne, which is the will of God moſt righteous and iuſt.

3 Thirdly, wee muſt take heede that our owne priuate reuenge bee not the motioner of our prayers: for wee muſt not ſeeke to auenge our ſelues; but the cauſe of God and of the Church, which are matters publike, ought to ſtirre vs vp in imprecation.

4 Laſtly, becauſe wee know not what God hath decreed of them, finally wee muſt alwaies remember to pray diſtributiuely and conditionally: as for example thus: If they appertaine to thy election, conuert them, and in the meane time repreſſe them: if not, confound them. Thus the ſecond perſon, for whom we are to pray, is diſtinguiſhed.

The third perſon to be conſidered in prayer, is, through whom, or in whoſe name we are to pray: and that is in the name and through the mediation and interpoſition (that I may ſo ſpeake) of Ieſus Chriſt, who doth mediate our cauſe with the Father. And here two points are to be remembred and handled. The one is affirmatiue or poſitiue: wee muſt pray in Chriſts name. The other is excluſiue, containing in it a negatiue: we muſt pray in Chriſts name onely, and not in the name of any other.

Firſt, wee are generally to remember that the name of Chriſt ſignifieth Chriſts merit, mediation, redemption, in-

What it is to pray in Christs name.

terceſſion, obedience, or what elſe Chriſt did or ſuffered for our reconcilement and reuniting vnto God, and that to pray in Chriſts name is to deſire the Father to graunt that wee aske, through and for the dignitie and worthines of Chriſts perſon, and actions which he vndertooke and performed in our behalfe.

We muſt pray in Chriſts name.

This generally promiſed of the ſignification of Chriſts name: the firſt point to be handled, is, that we muſt pray in Chriſts name: for Chriſt being the meane betwixt God and vs, he is the fitteſt to be our Mediatour: for therefore is Chriſt Mediatour, becauſe he is *medius*: now Chriſt is *medius*, the meane betwixt God and vs in diuers reſpects obſeruable.

Chriſt is a meane in diuers reſpects.

1 Firſt, in regard of his perſon which is compounded (let not this word be miſexpounded) of two natures, the deitie and the humanitie; ſo that Chriſt Ieſus is God and Man: in that hee is God, hee hath the nature of God: in that hee is man, hee hath the nature of man; and ſo hee being God-man, is a meane perſon betweene God and man: and ſo fit to be interpoſed as Mediatour on both parts.

2 Secondly, Chriſt is *medius*, a meane, in reſpect of his fauour and loue: which in regard of God is paſſiue, and in regard of vs is actiue: for he is beloued of God, as being the onely begotten ſonne of the Father: and we are beloued of him, as being parcels of his owne fleſh. In that he is beloued of the Father, hee is fit to obtaine things needfull for vs: in that hee is louing to vs, we are likely to obtaine good things through him: ſo that Chriſt being fauoured of God, and fauourable to vs, is perfectly qualified for the office of a Mediatour.

3 Thirdly, Chriſt is alſo *Medius*, or a meane, in reſpect of his actions or workes, which in his owne perſon out of his loue he hath wrought for vs: his actions are compound, as his perſon and his loue is: they are works not of a meere man, nor of God alone, but of a perſon hauing the qualification of God and man, that the Godhead might dignifie, and the manhood might fit the worke, that in reſpect of the

the Deitie the worke might be propitiatorie, deſeruing mercie of God; and in regard of the Manhood applicatorie, fit to bee imputed to vs, that wee being inueſted therewith, Gods iuſtice may bee ſatisfied, and wee reconciled through the worke. Seeing therefore that Chriſt Ieſus is the onely Meane perſon betwixt God and vs, he is the only Mediatour betwixt God and vs: and therefore in his name wee muſt pray: ſo ſaith the Euangeliſt, *Aske in my name, and ye ſhall receiue.* And againe in another place, He is the true Aduocate with the Father, and in him God is well pleaſed with vs: and the Father doth alwaies heare him whatſoeuer hee asketh, as hee himſelfe witneſſeth, becauſe he is ſo dearely beloued of his Father. Wherefore for concluſion of this point, as it is impoſſible that a thing ſhould moue, *ab extremo in extremum ſine medio*, from one place to another without a meane way; as for example, from earth to heauen, and not paſſe through the ayre: euen ſo cannot our prayers, which are ſinfull, come into Gods preſence, who is moſt iuſt, without the meanes and mediation of Ieſus Chriſt: and thus the firſt point is plaine that wee muſt pray in the name of Ieſus Chriſt. The other followeth, which is negatiue and excluſiue, that we muſt pray in his name onely, and in the name of no other: and here are excluded foure ſorts of perſons who are not to bee mediatours of interceſſion.

Ioh. 16. 23. 1. Ioh. 2. 1. Matth. 3. 17. Ioh. 11. 42.

We muſt pray only in Chriſts name.

1. The firſt ſort is the Father and the holy Ghoſt.
2. The Angels are the ſecond ſort.
3. The third ſort are the Saints departed: and liuing.
4. The fourth ſort is our ſelues.

For the firſt: we are to know that the firſt and third perſons in Trinitie are excluded from the office of interceſſion: for though each perſon in Trinitie hath his ſeuerall office in all the workes which are termed *ad extra*, wrought vpon the creature, as creation, redemption, ſanctification, &c yet there are ſome particular acts and motions in theſe ſeuerall workes, which are proper to ſome one perſon and incommunicable to the reſt, as namely ſuch actions which

The Father and the holy Ghoſt are not our interceſſors.

are relatiue between perſon and perſon: for example ſake, the Father ſeated and ſent the Sonne into the world, the Sonne was ſent of the Father: the Father did not ſend the holy Ghoſt to take our nature: neither did the holy Ghoſt take our nature, but the Sonne onely. So in the caſe propounded: the Father doth not make interceſſion with the Sonne, but the Sonne maketh interceſſion with the Father: ſo neither doth the holy Ghoſt. For neither the Father nor the holy Ghoſt were incarnate, ſuffered or merited for vs, but the Sonne onely. The Father accepteth our prayers: the holy Ghoſt teacheth vs to pray, which is called interceſſion by the Apoſtle, Rom. 8. 26. but in a generall ſignification: the Sonne onely meriteth and deſerueth and obtaineth our prayers, hauing onely aſſumed our nature, and therein merited and prayed and obtained. Seeing then of all the three perſons in Trinitie the Sonne onely is our interceſſor, therefore in the name of Chriſt alone wee muſt pray.

The Angels are not our interceſſors.

For the ſecond: the Angels are excluded alſo from this work of interceſſion, as being not perſons qualified thereto ſufficiently; which conſideration groweth vpon the former: for if the Father and the holy Ghoſt, then much more the Angels cannot performe this office: for as hath been, ſo the office of interceſſion and propitiation are dependants and conuertible: ſo as the perſon that is to bee our interceſſor, muſt alſo be our ſacrifice of propitiation: and contrarily our propitiator is our interceſſor. Hence it is that the Apoſtle *Iohn* hath ioyned them together by way of anſwering an obiection, or rendring a reaſon, which implieth this excluſiue doctrine: the Apoſtles words are following: *Though a man ſinne, yet wee haue an Aduocate with the Father, Ieſus Chriſt the iuſt, and he is the propitiation for our ſinnes:* which ſentence may admit this Reſolution: becauſe Chriſt is our propitiation, therefore hee is our interceſſor, and therefore wee neede not deſpaire of pardon, if wee ſinne through infirmitie: or thus by way of queſtion and anſwere.

1. Ioh. 2. 1.

Q. What

Q. What is the end of preaching the Goſpell?

A. That Gods children may be kept from ſinne.

Q. If we doe ſinne, what comfort is there?

A. We haue an Aduocate to make interceſſion for vs.

Q. But how may we be aſſured that he ſhall obtaine?

A. Becauſe he is ſufficiently qualified for the purpoſe, both for that he is iuſt, hauing perfectly fulfilled the law: and he is alſo a propitiation for our ſinnes, or ſuſtaining the puniſhment and meriting for vs: ſo that by this Scripture it is manifeſt that the perſon which is fit to make interceſſion for vs, muſt alſo haue abilitie to make ſatisfaction for our ſinnes: which power, becauſe it is not incident to the Angels, therefore the Angels are excluded from this office of interceſſion.

For the third: the Saints, whether departed this life, or liuing, are excluded from this office of interceſſion, as it is proper to Chriſt, and that by the ſame reaſons before recited: yet neuertheleſſe, neither the Angels, nor Saints departed, or liuing, are excluded from all manner of interceſſion or prayer for vs: for ſeeing the Angels and Saints haue loue to the Church of God militant, themſelues being triumphant in heauen, no doubt they wiſh and deſire and pray earneſtly after their manner, for the proſperitie and welfare of the Church vpon earth: and the Saints liuing doe in their prayers continually recommend to God their brethren yet liuing, and militant againſt the common enemies: but there is difference to be made betwixt the one and the other. *Saints departed or liuing are not our interceſſors.*

For Chriſts interceſſion is deſeruing and meritorious: but the interceſſion of the Angels and Saints is onely dutifull and charitable. 1

Chriſts interceſſion is diſtinct and particular for euery one ſeuerally: the Angels and Saints make their interceſſion generally and confuſedly for the whole number of the elect. 2

Chriſts interceſſion is in his owne name: theirs in Chriſts name. For if the Angels and Saints obtaine any good things 3

things for the Church, it is by meane of Chriſt, and not for their owne worthines. And here in deepe ſilence without further confutation we will paſſe by the two opinions of the Papiſts: the one blaſphemous, That Angels and Saints are mediators of interceſſion, as Chriſt is in the ſame kinde, though not in the ſame degree: the other fooliſh, That by reaſon of their merits they obtaine for vs of God: and therefore the popiſh crew in their ſeuerall neceſſities haue recourſe to ſeuerall Saints for reliefe: whereunto a third may bee added, That the Angels and Saints departed in God, as in a glaſſe ſee the ſeuerall petitions of their clients here in earth; and ſo are readie to mediate for them in their neede: which is as very a fanſie, as the former blaſphemie or folly.

We muſt not pray in our owne name.

For the fourth and laſt ſorte of perſons excluded from the office of interceſſion, we muſt know, that ſeeing Angels and Saints are diſabled to this worke, our ſelues cannot poſſibly partake therein, being ſinfull, needing a mediator, and an interceſſor, and wanting merits of our owne; howſoeuer the falſe Church of Antichriſt hath forged the contrarie, thereby diſpoyling Chriſt of his office, by foyſting in their owne merits: for Chriſt will be all or none, our merits cannot ſtand with his, they ſhoulder out one another. Hence then followeth the concluſion; That Chriſt is onely the interceſſor; and therefore in his name onely muſt we pray.

And this is the third perſon in whoſe name wee muſt pray.

To whom we muſt pray.

The fourth perſon is, To whom we muſt pray. To God: and to him onely: and this is a conſectarie of the former matter, for ſeeing the Angels and Saints are no interceſſors for vs to God; therefore there is no reaſon we ſhould pray to them: for this is the ſuppoſed end of the inuocation of Saints and Angels, that they may obtaine of God for vs, that which we cannot obtaine for our ſelues; they being, as it is preſumed, more gracious in Gods eyes than we are, and more familiar with him being in his preſence

or

or priuie chamber, as Nobles about their Prince. But here two propoſitions muſt be diſtinguiſhed, as in the former.

Firſt, that we muſt pray to God: ſecondly we muſt pray to him onely.

Concerning the firſt there is little doubt of that in the word, ſauing that we reade in the booke of Daniel that there was an act made that no man ſhould pray to any God for the ſpace of thirtie dayes, but to the King onely: this act the Princes made againſt religious *Daniel* in policie, through flattery accompliſhing their murtherous deſignes: but this was only a mouths atheiſme. We finde it alſo by moſt fearefull experience, that there are ſome Atheiſts, or Naturaliſts, who becauſe they would baniſh the memorie of God out of the world, by blind-folding their owne conſcience, haue denied prayer to God: but theſe men rather neede our prayers, than our confutations, who are euery day and night confuted, and confounded in their owne thoughts. *We muſt pray to God.* Dan. 6. 7.

Leauing this firſt point, we deſcend to the ſecond, That our prayers are to be directed to God alone; which may be confirmed by two reaſons: the firſt reaſon is the words of Chriſt alledged out of *Moſes*: *Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue*: which ſentence affoordeth this argument: that ſeeing prayer is a principal part of Gods worſhip and ſeruice, therefore it is due to him onely: for to him only we muſt pray, whom we muſt worſhip and ſerue: but we muſt onely worſhip and ſerue God; therefore to God onely we muſt pray: now if that thredbare or motheaten diſtinction of *Latria*, *Dulia* and *hyperdulia* be ſtill obiected, as though *dulia* and *hyperdulia* might be giuen to Saints, and the Virgin; but *latria* onely to God: the anſwere will euince, that by comparing of *Matthew* with *Moſes*, *latria* and *dulia* are all one: for the Hebrew word *Gnabad*, which is tranſlated *Latreueis* by *Matthew*, doth properly ſignifie *duleueis*: but this quircke hath bin ſo ſufficiently anſwered by diuers of our learned countrimen, that I dare ſcarſe attempt any thing in it. *We muſt pray to God alone.* Matth. 4. 10. Deut. 6. 13. Deut. 6. 13.

The ſecond reaſon, therefore followeth which may be collected out of the Apoſtles word: *how ſhall they call vpon him on whom they haue not beleeued*, which may be framed thus: To him only we muſt pray on whom we beleeue, but we onely beleeue in God; therefore we muſt only pray to God: for ſeeing prayer hath two parts, deſire, and faith, if faith be wanting, prayer is imperfect. Now I doe ſuppoſe that there is no papiſt dare ſay ý we may truſt in the Saints or Angels, which were flat idolatrie; and curſed is he that putteth his truſt in an arme of fleſh. Wherfore for concluſiõ of this fourth point, ſeeing we are only to beleeue in God, and to ſerue God, therefore we muſt onely pray to God.

Rom. 14.

Furthermore, this fourth perſon, to whom we muſt make our prayers, which is God, is expreſſed vnto vs two waies.

Firſt, by a name of relation, in that he is intituled *Father*.

Secondly, by the place he inhabiteth, *Heauen*.

Whether Father be a word of nature or perſon.

For this title, *Father*, which is here mentioned, it is to be enquired whether it is *Naturæ* or *Perſonæ nomen*, that is to ſay, whether it is to be referred to the firſt perſon in Trinitie, or to the whole Trinitie: whether we ſpeake to God the Father of his onely begotten ſonne Chriſt: or to God the Father and maker of all his creatures: for anſwere whereof thus much; it ſeemeth that there is no abſurditie to take it either way, or both waies rather: if Chriſt prayed this prayer (as it is probable he did) then without doubt it was directed to the firſt perſon in Trinitie, and it ſignifieth perſonally; if Chriſt preſcribed it to his diſciples for a forme of prayer, then (in all likelihoode) it ſignifieth the whole Trinitie, who is to be called vpon by the creature. Now as I coniecture, for that Chriſt did both pray it, and preſcribed it to others for a forme of prayer, therefore I incline to thinke that there is a compound meaning of the word, ſignifying both the firſt perſon in Trinitie, and the whole Trinitie; which affordeth vs this inſtruction: That when we pray we are ſo to direct our prayers to the Father, as that we do not exclude the other perſons of Trinitie, who with the Father are equally to be worſhipped, being

ing God equall with him. And here it ſhall not be impertinent to conſider, how we are to conceiue of God in prayer, which ariſeth partly out of the title which is giuen to God, partly out of the place where he dwelleth: this point may be comprehended in fiue poſitions, which followe.

1 *How we muſt conceiue of God in prayer.* Deut. 4. 15.

Firſt we muſt not think God like any creature, as the Papiſts haue painted him: for in the fourth of Deuteronomie *Moſes* expreſly forbiddeth the Iſraelits ſo to doe; and he rendreth a reaſon in that place; becauſe they ſaw nothing when the law was deliuered: and therefore the practiſe of many now adayes is reprouealbe, who, though they will not paint God, yet they paint two hands giuing the two tables, one to *Moſes*, and another to *Aaron*: which is falſe, monſtrous, and idolatrous: falſe, becauſe the tables were giuen onely to *Moſes*; monſtrous, becauſe there are hands without a body; idolatrous, becauſe there are hands, whereas God hath no ſhape at all, any way ſenſible.

Secondly, although in the holy Scripture figuratiuely there are hands, armes, feete, face, eares, and other manly parts attributed to God, yet we muſt not thinke that God hath any of theſe parts properly: indeede God hath ſomething anſwerable to theſe parts, or rather ſomething whereunto theſe parts in the creatures are ſutable: for God made man not onely according to his image, which conſiſteth in holines and righteouſnes, but alſo according to his ſimilitude (for the words may aptly be diſtinguiſhed) ſo that man is a ſimilitude of God: Gods armes and hands, and fingers, argue his power and actiuitie; his feete argue his vbiquitie; his face, eyes, and eares, declare his wiſedome and fauour, &c. and proportionable to theſe attributes of God, there is a configuration of the lineaments of the body in man, wherein man is like God: wherefore we may ſay, and ſo we muſt conceiue of God, contrarie to the gods of the heathen: *They haue eyes and ſee not*; but God ſeeth, and yet he hath no eyes: *they haue feete and walke not*; but God walketh euery where, and yet hath no feete: and ſo of whatſoeuer other part may be

Pſal 115.

applied to God; which figure is called Anthropopathia, being a ſpeciall metaphor.

3 Thirdly, we muſt conceiue of God as he hath reuealed himſelfe in his word and workes: namely, moſt mightie, iuſt, merciſull, wiſe, true, holy, ſimple, and euery way infinit, eternal, and bleſſed Creator, Redeemer, Sanctifier, and Sauiour of all his creatures, &c.

4 Fourthly, we muſt ſo direct our prayers to one perſon, as that we doe not exclude the other; for that is idolatrie to diuide the perſons, which are onely diſtinct.

5 Laſtly, for order ſake we muſt pray to the Father directly and primarily; and that through the merit and mediation of the Sonne, with the inſtinct and inſpiration of the holy Ghoſt: yet it is not vnlawfull to direct our prayers
2. Cor. 13. 13. to the Lord Ieſus Chriſt; or to the holy Spirit perſonally, according to the example of the Apoſtle, who bleſſeth the Corinthians from the Father, Sonne, and holy Ghoſt; which bleſſing is a prayer: and by the example of *Iacob*,
Geneſ. 48. 16. who prayeth that the Angell which deliuered him from all euill (which Angell was Chriſt) would bleſſe the ſonnes of *Ioſeph*. We ſee then to which perſon of Trinitie our prayers are primarily to bee directed; with the manner how we are to conceiue of God in time of prayer.

This may ſerue for the title, Father. Now followeth the place which God inhabiteth, which is the ſecond argument deſcriptiue: and that is vttered in theſe words (*which art in heauen*) which alſo doth impart vnto vs his condition, that hee is heauenly: of which two points a little in order.

How God is in heauen. Firſt, God is in heauen: not circumſcriptiue, as though he were included within the compaſſe of heauen; for he is infinit, and therefore euery where: neither is he in heauen definitiue, as though when he were in heauen, he were no where elſe, for he is euery where at once; for God is in euery place, and yet not included in any place, he is out of euery place, and yet excluded from no place: but God is in heauen, firſt becauſe that in heauen he doth eſpecially manifeſt

manifeſt himſelfe in his mercie, grace, and glorie to the elect Angels and Saints through the humanitie of Chriſt Ieſus which is exalted in heauen: ſecondly, becauſe that from heauen he doth viſibly manifeſt himſelfe to the creatures in the works of his prouidence and preſeruation, and eſpecially to mankinde in manifold bleſſings and iudgements; but moſt eſpecially to the Church in the meanes of ſaluation: and in theſe reſpects God is in heauen.

Secondly, God is alſo heauenly: that is to ſay, free from all corruption, mutation, or alteration whatſoeuer; whereby he differeth from the creatures, which in time of their owne inherent infirmitie corrupt, vaniſh and periſh: in which ſenſe the Prophet ſaith, *They all waxe old as a garment, and as a veſture they ſhall be chaunged*: whereas *God is alwaies the ſame, and his yeeres doe not faile*. Againe, alſo God is heauenly, for that hee is moſt excellent and glorious, full of incomparable and incomprehenſible maiеſty: not as though God his eſſence or ſubſtance were of the ſame nature and condition with the heauens; for they are created bodies: but for that there is no creature more excellent and glorious to ſenſe than the heauens, therefore God is compared to them: whereas indeede the eſſence of God doth as farre ſurpaſſe the heauens, as the Sunne ſhining in his brightnes doth the blacke and palpable darknes of Egypt, or of hell it ſelfe. *VVhy God is heauenly.* Iam. 1.17. Pſal. 102.26.

Thus much may be ſufficient for the fourth perſon to be conſidered in the preface of this prayer, with his title and place of habitation, expreſſing alſo his condition, which is glorious and heauenly.

Furthermore, out of the conſideration of theſe foure ſorts of perſons ſignified in the preface of the Lords prayer, ariſe certaine holy affections and diſpoſitions, whereby the heart is prepared to prayer, and aright compoſed in time of prayer: and they are in number ſixe following. *The diſpoſition of the heart in prayer.*

The firſt is boldnes, in that we direct our prayers to him that is a Father. *Boldnes.*

The ſecond is charitie, that wee pray not in particular, *Charitie.*

but in common, intituling God our Father.

Humilitie. The third is humilitie, that we direct our prayers to him that in Ieſus Chriſt is made of an enemie a father.

Reuerence. The fourth is reuerence, that wee come to him that is an heauenly father, moſt mightie and glorious.

Holy meditations. The fifth is heauenly meditations: for wee direct our prayers to a heauenly father.

Faith. The ſixth is faith, that ariſeth from all the former: of each of which ſomething ſhall be ſpoken in the diſcourſe enſuing.

1. Of boldnes. And firſt of that boldnes and confidence which Gods children haue, in that they direct their prayers to him that is a father, who pitieth his children more than an earthly father can, yea more than a moſt naturall and compaſſionate mother doth or can pitie the fruite of her wombe, which ſhe purchaſeth with ſo much ſorrow and paine: which boldnes is to bee diſtinguiſhed from preſumption and impudencie, a thing too common to impenitent perſons, who come into the preſence of God, as a bard horſe ruſheth into the battell, or as a mad deſperate ruffian challenging his enemie into the field, where they receiue their mortall wound through their foolehardines: ſo theſe preſumptuous perſons either not regarding Gods iuſtice, or looſely perſwading themſelues of his mercie, ſtill liuing in their ſinnes, inconſiderately preaſe into Gods preſence: who afterwards receiue the iudgement of preſumption in their owne conſciences, if euer the Lord diſcouer to them their palpable hypocriſie through true repentance: whereas the children of God approch with confidence to the throne of grace, hoping aſſuredly to obaine mercie, and to finde grace to helpe in time of neede, becauſe that God is our Father full of compaſſion and mercie, and Ieſus Chriſt is our high Prieſt, who hath a ſympathie and fellow feeling of our infirmities partaking fleſh and blood with vs, and ſo with bowels of pitie yearneth toward vs complaining in our miſerie. Wherefore when we come before the Lord in prayer, we muſt learne to diſtinguiſh between this

Pſal 103.13.
Eſay.49.15.

Heb.4.16.

this filiall boldnes, and fooliſh preſumption, leaſt we iuſtly incurre the reproofe of blind and bold bayards through our inconſiderate raſhnes: for it is not lawfull for euery ruffling hackſter to ruſh into the Princes preſence; but if he doe, he ſhall be accounted a preſumptuous perſon, and puniſhed deſeruedly: but it is lawfull for the children of the Prince, who for ſo doing, paſſe not vnder the cenſure of raſhnes or impudencie.

Secondly, charitie is here incluſiuely ſuggeſted vnto vs, ſeeing that Chriſt teacheth vs to ſay, not as in the Creede (*I beleeue*) ſingularly, but reſpectiuely and charitably, *Our Father*: for euery man ſhal liue by his own faith only, but not by his own prayers only: *Pray one for another*, ſaith *Iames*: but wee doe not reade it written, beleeue one for another, (though one mans faith may bee an inſtrument of conueiance to another of externall ſanctification, which is an outward title to and participation of the meanes of grace and ſaluation). Wherefore ſeeing in our prayers we include our brethren, yea our enemies alſo, it is apparant that our prayers muſt be made in loue and charitie; ſo the Apoſtle teacheth, that wrath & malice muſt bee abandoned, when we lift vp our hands in prayer to the Lord: ſo that the practiſe of many is reprouеable that bring their prayers in one hand, and malice in another, being compounded as it were of ſtrife and contention, of railing and reuiling, of ſlaundering and backbiting, of malice and enuie, putting a kinde of felicitie in theſe fretfull and deuouring affections; who are to remember the condition of the fifth petition of the Lords prayer gathered by conſequence: that if we do not forgiue others, the Lord himſelfe will not forgiue vs.

2. *Of Charitie.*

Iam. 5. 16.

1. Cor. 7. 14.

1. Tim. 2. 8.

Mat. 6. 14.

Thirdly, humilitie or humiliation and contrition is here preſuppoſed, whereas we come to God as to a father, who was an enemie ſometime, but now through the interceſſion and propitiation of our Sauiour alone is become a father vnto vs. This therefore putteth vs in minde of Chriſts merits, and therefore of our ſinne and miſerie: which conſideration is auaileable to perſwade humiliation: ſurely

3. *Of Humility.*

that

that perſon which commeth before the Lord with a proud
Iam.4.6. heart, and haughtie affections, ſhall want entertainment
from the Lord: becauſe God reſiſteth the proud perſon
Luk.1.53. that neuer was humbled: and hee ſendeth the rich away
Luk.18.14. emptie: and the boaſting Phariſie ſhall depart home vn-
iuſtified: but he that commeth into Gods preſence, repen-
Iob.42.6. ting in duſt and aſhes as *Iob* did; with a rope about his
necke (and ſackcloth about his loynes) as the meſſengers
of the King of Aram: he that in his owne eyes is moſt vile,
moſt wretched, moſt miſerable, moſt abominable, is moſt
acceptable to God, who giueth grace to the humble, filleth
the hungrie ſoule with good things, and iuſtifieth the de-
ſpiſed Publican.

4. *Of reuerence* Fourthly, reuerence alſo is intimated vnto vs when wee
intitle God an heauenly Father: for children come into
their parents preſence with reuerence: ſo alſo it behoueth
vs religiouſly to reuerence before ſo great a Maieſtie as he
is; who though he be a father, yet is alſo a conſuming fire,
Heb.12.29. & 10.31. to fall into whoſe hands is a thing moſt dreadfull. This
honourable eſtimation, and reuerent feare, the Lord chal-
Mal.1.6. lengeth by vertue of his Fatherhood, as the Prophet *Ma-
lachie* pleading the Lords cauſe, reporteth; which will a-
riſe in our hearts vpon theſe grounds, duly prepondered.

5. *Of holy me-
ditations.* Firſt, if we conſider that God is the Creator of vs all, and
Pſal 95.6. that it is hee that hath made vs, and we are his workman-
Geneſ. 18.27. ſhip; then as *Abraham* confeſſed, ſo ſhall we: let not the
Lord be offended that we are bold to ſpeake vnto him, be-
Iob 39.37. ing but duſt and aſhes: and as *Iob* ſaith, Behold we are vile
when wee ſpeake vnto the Lord, that maketh anſwere out
of the whirlewinde.

Secondly, if wee ſeriouſly weigh with our ſelues that
God knoweth the inward diſpoſition of the ſoule; that he
Heb.4.13. ſearcheth the hearts, and trieth the reines; and that the
bowels of the ſoule are ſeene of him, and requireth ſpiri-
Ioh.4.24. tuall ſeruice of vs, himſelfe being a ſpirit, it will work in vs
religious feare and reuerence with ſinceritie, which is op-
poſed to pride, raſhnes, and diſſembling with God.

Thirdly,

Thirdly, if wee conſider with our ſelues the wonderfull attributes of God, as his heauenly omnipotencie, his exquiſite iuſtice, his incomprehenſible Maieſtie, and glorie euery way infinite; it may cauſe in vs rather aſtoniſhment and horror, than a bare and naked feare.

But of this doctrine ariſeth a reproofe of their practiſe that come into Gods preſence, either with common & ordinarie affections, or with vile and baſe eſtimations, vpon whom the cenſure of irreligious and prophane perſons may in ſome degree be charged, for that they look not vnto their feete when they come into Gods houſe: for there are ſome that come before God, as men that goe to the market to buy or ſell, or to diſpatch other ciuill buſineſſes; or it may bee with leſſe circumſpection: for worldly men for the moſt part follow worldly affaires with great diligence, deſire, and warines: but wee muſt be otherwiſe affected: for ſeeing prayer is a matter of religion, and directed to God our heauenly father, for our euerlaſting good, therefore we muſt put on reuerence, and religion, in regard both of God, of our ſelues, and of that holy action, and doffe off ordinarie and common affections, as it were a paire of foule ſhooes of our feete with *Moſes*, when wee come to talke with God, who is in the midſt of the fire.

A reproofe of carnall affections and thoughts in time of Prayer. Eccleſ. 4. 17.

1 *Thoughts of ciuill matters reproued.*

Exod. 3. 5.

Others there are, more vile and baſe in their eſtimations, who bring before God the price of a dogge, or of an harlot: for this is the practiſe of many, who come to pray as the theefe to ſteale, the drunkard to the Ale, the leacher to the ſtewes: or as men that come from ſtealing, drinking and whoring: for when they haue wearied themſelues with theſe ſinnes, then they drop out of the ſtewes or Alehouſe into the Church to prayer: theſe men ſay as the Prieſts and people ſaid in the Prophet *Malachies* time, *The table of the Lord is not to be regarded:* wherefore before we appeare before the Lord, ſome time muſt bee ſpent in preparing our hearts to prayer, that all carnall and fleſhly affections may be ſet apart, and wee throughly poſſeſſed with an honourable and reuerent regard of that holy buſi-

2 *Vile and wicked thoughts reproued.*

Mal. 2. 7. 8. 13.

Preparitiue before Prayer needfull.

nes: wherefore the Prophet exhorteth the true *Iacob* or
Pſa.24.6.7. *Iſraelite* to lift vp the heads of the euerlaſting doores, that is, the cogitations and affections of the ſoule which is eternall, that Chriſt the King of glorie may come in; for ſenſuall and worldly thoughts and deſires doe barre and lock the doore againſt him. And in the next Pſalme the Prophet himſelfe practiſeth his exhortation (like a good Tea-
Pſal.25.1. cher) lifting vp his ſoule vnto the Lord when hee ſpeaketh vnto him in prayer: for ſeeing we pray to God our Father which is in heauen and heauenly, therefore wee muſt haue heauenly affections and meditations in time of prayer.
Mat.6.21. Chriſt ſaith, where our treaſure is there will our hearts be: If God bee our treaſure who is in heauen, our hearts and mindes will be there alſo: wherefore wee muſt pitch our
Colloſ.3.2. affections on things which are aboue, and not on things
VVanderings reproued. which are below: ſo that here falleth to the ground all wauing and gadding thoughts and deſires in time of prayer, beſides or contrarie to the matter vttered in prayer: as about our dinner, our money, our cattell, our pleaſures, our ſuites and aduerſaries, and a thouſand of like qualitie: ſo that if our prayers were written as wee conceiue them, and our by-thoughts as parentheſes interlaced, they would be ſo ridiculous, as that wee might very well bee aſhamed of them: and yet alas God muſt haue ſuch prayers of vs, or he muſt haue none; for wandrings will creepe into the prayers of the moſt godly and vigilant, though in time of prayer they watch their hearts with double diligence: which ineuitable infirmities being diſliked and bewailed, ſhall not be imputed to Gods children.

And thus the fourth affection, *viz.* reuerence, is requiſite, by occaſion whereof the fifth holy diſpoſition alſo hath been handled, which is (as hath been ſaid) heauenly meditations and affections, ſeuered from the world and worldly matters. Now therefore the ſixth and laſt of theſe holie
6. Of Faith. diſpoſitions is Faith, which is grounded vpon the former foundation: for ſeeing God is our Father, therefore wee may be aſſured of his loue; and ſeeing hee is in heauen or heauenly,

heauenly, we need not doubt of his power; and ſeeing he is ſo in heauen as that hee is euery where elſe (as hath been ſaid) wee may bee ſufficiently perſwaded of his preſence: adde hereto his truth and fidelitie, which will aſſure vs of performing his promiſes, and wee may haue full aſſurance of faith: which may thus be ſingled out. *Foure grounds of faith, loue, power, wiſedome, truth of God.*

1. Firſt, God is euery where, and ſo knoweth our wants.

2. Secondly, God is powerfull and omnipotent, and ſo able to doe whatſoeuer he will.

3. Thirdly, God is louing and mercifull, and therefore hath will to doe for vs what is beſt.

4. Laſtly, God is true, and therefore performeth his promiſes, and keepeth his fidelitie for euer. So that if theſe meditations frequent our mindes, our faith will marueilouſly bee confirmed, which is thus grounded out of this preface. And theſe are the perſons & affections of prayer.

Hauing thus diſcuſſed the preface, which is the firſt part of the Lords prayer: now it followeth in like manner to intreate of the petitions, which are the ſecond part thereof, and may bee termed the matter of prayer: in handling whereof generally this method ſhall be obſerued. *The matter of this prayer.*

Firſt, becauſe the petitions are propounded by our Sauiour Chriſt in due order, ſome firſt, and ſome laſt; therefore the reaſon of this order ſhall be ſearched out. *Rules for expounding the petitions.*

Secondly, for that the words of ſome or all the petitions are doubtfull, therfore the ſenſe and meaning of the words in the next place is to be ſcanned.

Thirdly, ſeeing the words of euery petition are ſo ſhort, the contents are alſo to be obſerued: for better inuention whereof, certaine rules muſt be remembred.

Whereof the firſt is, that ſeeing the petitions are as the Commandements, certaine generall heads, or places, whether the ſpecials are to be referred, or elſe ſome ſpeciall put for the reſt, therefore a particular enumeration will be requiſite of ſuch matters, as by Rhetoricall diſcourſe may ariſe: and here the figure *Synecdoche* and *Metonymia* haue ſpeciall vſe in moſt of the petitions. *Rules for the contents of each petition.*

A ſecond rule is, that where good things are prayed for, euill things of the ſame kinde, as the hinderances and impediments of the good, are prayed againſt: and ſo the petitions containe ſupplications, and deprecations.

A third rule alſo is, that ſeeing this prayer is a perfect platforme of prayer or inuocating of God, therfore of neceſſitie there muſt place of thankfulnes be had in this prayer: and hereupon it followeth, that in each petition, as we pray for good things, ſo we giue thankes for them: and as wee pray againſt euill, ſo wee giue thankes for immunitie and preſeruation from euill.

Fiue things to be conſidered in euery petition.
1. The order.
2. The ſenſe.
3. Supplication.
4. Deprecation.
5. Thankeſgiuing.

Hence therefore it followeth, that in euery petition fiue things are to be conſidered: which are theſe following.

Firſt, the order of the petitions.

Secondly, the ſenſe and meaning of the words of each petition.

Thirdly, the good things we aske, called ſupplication.

Fourthly, the euill we pray againſt, called deprecation.

Fiftly, the good wee giue thankes for, which is either in bleſſings conferred, or euill preuented, called thankſgiuing.

The difficultie of vſing the Lords Prayer aright.

Out of which conſideration appeareth alſo the difficultie of vſing the words of the Lords prayer for a prayer: namely, for that it is an inſtrument for ſeuerall purpoſes oppoſed each to other: as for good and againſt euill: in asking and praiſing, and that in euery petition: ſo that we had neede vſe great leiſure in vttering the words, deep meditation in ſearching out the contents, and contrarie affections in reſpect of contrarie obiects, good and euill, and ſo foorth: or elſe very likely wee ſhall in no mediocritie diue into the depth of the matters therein contained: and yet neuertheleſſe I thinke it may lawfully bee vſed for a prayer, for ought that I yet conceiue. Theſe things being generally prefixed, as materiall for the vnderſtanding of each petition, it remaineth that we deſcend to a particular diſcuſſing of them: and firſt they admit this diſtinction: Some of them reſpect God ſimply and meerely: others re-

ſpect vs alſo: now theſe prayers which concerne God directly and ſimply, without any reſpect of vs, are propounded firſt of all: the reaſon whereof is diuers.

Firſt, for that God is the abſolute Lord of all the creatures, and hee muſt abſolutely bee regarded, all reſpect of our ſelues ſet apart: wherefore, if wee wanting our daily bread, and remiſſion of ſinnes, God thereby might gaine glorie, we ought to be content therewith. Hence we ſee how vehemently Gods children haue bin carried with fierie zeale of Gods glorie: The zeale of Gods houſe conſumed Chriſt, famiſhed *Elias*, and vrged the Prophet *Moſes* to reiect his owne ſaluation; and cauſed *Paul* to wiſh himſelfe *Anathema:* or at leaſt to be content ſo to be. Ioh. 2. 17. 1. King 19. 14. Exod. 33. 31. Rom. 9. 3.

Secondly, God in creating the world intended his owne glorie, which was the firſt and chiefe end; and all other things, all Gods creatures and ordinances are but meanes to that end, as our daily bread, remiſſion of ſinne, ſtrength againſt temptation, Chriſt himſelfe the Mediatour, with all his workes and ſufferings, the Goſpell, Magiſtracie, Miniſterie, the creatures and whatſoeuer elſe: that therefore which was firſt in Gods intention, muſt alſo bee firſt in our intention, if we be zealous of his glorie aright. Pro. 16. 4.

Thirdly, Gods glory, kingdome, and will are moſt deere to himſelfe, he loueth them as he loueth himſelfe: wherefore if wee will be like God, and approue our ſelues to bee the ſonnes of our heauenly father, and his faithfull ſeruants, wee muſt loue and procure, and further that which God our Father and Maſter prizeth ſo highly.

Fourthly, God will be honoured, his kingdome ſhall be enlarged, and his will ſhall be fulfilled, let all the men and diuels in the world ſtriue to the contrarie neuer ſo long or ſo much. Wherefore it is better for vs voluntarily to become ſeruiceable to his glorie, kingdome, and will, than by reſiſting to take the foyle, and procure iudgement to our ſelues.

Laſtly, Gods glorie is the end of the creatures creation, and all the vnreaſonable creatures in the world aime at

Pſal. 148. this end: wherefore the Prophet exhorteth all the creatures, of all kindes; and mankinde of all ages and ſexes, by neceſſarie conſequence of an argument from the leſſer to the greater, to laud and praiſe God. True it is that men and Angels of all the creatures are onely are irregular and degenerate from the end of our creation, wherein we are inPſal. 49. 20. ferior to the bruite beaſt that periſheth: we are the end of the vnreaſonable creatures, and God is the end of man: wherefore as the creature is ſeruiceable to vs; ſo ought we alſo to be to God: for becauſe we are rebellious to God, the creature prooueth rebellious to vs.

Thus we vnderſtand the reaſon of this order, which the holy Ghoſt vſeth in the petitions, preferring God before our ſelues, as reaſon requireth; which inſtructeth vs many waies. Frſt, to the deniall of our ſelues, which is the maine doctrine of mortification; the full meaſure whereof, is the perfection of Chriſtianitie, which conſiſteth both in affection, and that is continually to reſolue to part with all, rather than to deny the truth, or to offend God; and in action, which is the confeſſion of the truth vnto death: whereLuk. 14. 26. fore Chriſt in the Goſpell teacheth, that he is not worthie to be his Diſciple, that doth not in affection at the leaſt, and reſolution intend ſo to doe: viz. to forſake father and mother, wife and children, liuing and life it ſelfe for Chriſts Cant. 2. 16. ſake: for he muſt be our beſt beloued, as we are his, and therefore his honor and praiſe muſt ſpecially be intended and procured; which cannot be, if we loue any thing more than him: wherefore this order inſinuateth this ſelfe-deniall, which is oppoſed to ſelfe-loue.

Secondly, this order teacheth zeale to Gods glory, for procuring whereof we are to ſpend our ſelues, and all we haue. The light account wherof deſerueth a very ſharpe reApoc. 16. 21. proofe. *Iohn* the Diuine, prophecieth of a great haile, which Matth. 24. 12. like talents ſhall fall from heauen vpon men: and Chriſt he propheſieth, that becauſe iniquitie ſhall abound, the loue of men ſhall waxe colde: this colde haile and colde loue is now apparant in the world: it is marueilous to ſee how

how furiouſly the world flameth with contention about worldly profits and preferments, and yet how frozen their affections are to the obedience of Gods will, the enlarging of his kingdome, and the aduancement of his glorie: whereas indeede the zeale of Gods glory ſhould ſo poſſeſſe vs, as that in compariſon thereof our care for daily bread ſhould occupie a very meane place.

Laſtly, this order teacheth vs the end of our daily bread, remiſſion of ſinne, and ſtrength in temptation, namely the obedience, kingdome, and glory of God: for to this purpoſe doth God beſtow vpon vs riches, honor, gifts, and graces, that we might imploy them to the beſt aduantage of God who gaue them. The rich man muſt ſo vſe his wealth, as that thereby God may gaine glory: the honorable perſonage muſt account it his chiefe honor to honor God: the man of learning, and ſpeech, and counſell in like manner; and ſo forth of the reſt. Hence it is that in the olde Teſtament, the Lord requireth the tenth of all the encreaſe, whether of the earth, or of cattell, for the maintenance of his worſhip; which by proportion muſt alſo be enlarged to whatſoeuer God beſtoweth vpon vs; as the tenth of our learning, honor, wit, children, and the reſt, if they were increaſeable, and communicable: but beeing otherwiſe, the Lord requireth and accepteth that which may bee had, a carefull imployment of them all, to the further enlarging of his praiſe in the world. This may ſuffice in generall for the order of the petitions. Now more ſpecially, the petitions which concerne God ſimply, and meerely admit this diſtribution: for they reſpect either the end or the meanes procuring the end: Gods glory, mentioned in the firſt petition, is the end: the kingdome and will of God, mentioned in the ſecond and third petitions, are the meanes procuring the end: for God is glorified when his kingdome is aduanced, and his will fulfilled.

Exod. 22. 29. Leuit. 27. 30. & 32.

The firſt prayer: *Hallowed be thy name.*

The firſt thing to be obſerued in this prayer is the order why *The order of this petition.*

why the end is before the meanes, why Gods glory is firſt prayed for, ſeeing that the meanes are in nature before the end: for it is impoſſible that God ſhould be glorified, except his kingdome come, and his will be done: and vpon the aduancing of his kingdome, and the obedience of his wil, his glory is purchaſed. The reaſon of this order is to be fetcht from the Lords predeſtination, and the Churches intention: for the Lord in his eternall counſell firſt propounded his glory, vttering as it were this euerlaſting decree in the firſt place: *viz.* I wil be glorified by the creature: this being ſet downe, the Lord in the next place predeſtinateth the meanes whereby this end muſt be atchieued: & thereupõ he vttereth this ſecond decree: *viz.* I will aduance my kingdome, and cauſe my ſubiects to obey my will, that by this meanes I may be glorified by them. And as this is the order of Gods predeſtination, ſo Gods glory is firſt in the Churches intention, who in all their actions and endeuors propound Gods glory, whether it bee eating
1.Cor.10.31. or drinking &c. they doe all to the praiſe of God. Which is the inſtruction that ariſeth from this order; whence this exhortation is to be deduced to all ſorts of perſons, whether the publike officer of the common-wealth, or Miniſter of the Church, or the priuate man: the Magiſtrate ſo ought to gouerne, as Gods glory may beſt be procured: and not to adminiſter iuſtice for rewards, or of affection,
Eſa.5.23. whereby it ſometime falleth out that the iuſt and righteous man hath his righteouſnes taken from him, and the wicked and vngodly are iuſtified, and ſo Gods honor is obſcured. The Miniſter ought ſo to vſe his gifts that God
1.Cor.8.1. thereby may gaine glory, and not to ſeeke himſelfe by oſtentation of knowledge, which puffeth vp, and edifieth little without loue. Euery man in his place and calling muſt ſo demeane himſelfe, as that he may credit the Goſpell, and adorne his profeſſion, and that no aduantage be giuen to the aduerſarie to blaſpheme the name of God:
Matth.5.16. but we muſt ſo ſhine by our good workes, that God may be glorified in all things: yea the man of trade and occupation

pation in the exercising thereof, must seeke to honor the Lord, when as his worke and wares are such as may carry the commendation of honestie and truth, yea euen in the iudgement of malice, and testimony of enuie it selfe.

Thus much for the order of this petition. The next is the sense and meaning of the words: they containe two things: first, the action: secondly, the obiect where about the action is conuersant or occupied: the action appertaineth to vs; the obiect of which action is the Lords; for we must sanctifie, and his name must be sanctified: Gods name is any thing whereby he is knowne vnto man, as one man is knowne vnto another by his name; for in the first institution of names, whereof mention is made in the historie of the creation; euery creature had his name out of his essence or essentiall properties; as is very probable by the imposition of the name to the woman who is so called in the Hebrue of her matter, as *Adam* also had his name by God of his matter: the earth being the matter of the man, the man of the woman. So then although God is not nor cannot be knowne of vs by his essence, yet he may be knowne of vs by his properties and actions, which may be conceiued and seene of vs in some measure. Now the things whereby God is knowne, are his workes, and his word; his workes manifest vnto vs diuers things of God, as the Apostle teacheth; namely, his eternall power and God-head: but his word doth fully and sufficiently discouer whatsoeuer is needful for vs to know of God: and that which is darkely and imperfectly shrouded as it were vnder a curtaine in the creature, the same cleerely and throughly is exposed to the view of all those that will search the Scripture: now Gods word doth describe God generally by titles and attributes. His titles are such as partly teach what God is not, as infinit, immutable, incorruptible, inuisible, incomprehensible, and such like: partly teach what God is, as God, Lord, *Iah*, *Iehouah*, *Elohim*, Father, Master, King, Creator, Preseruer, Redeemer, Iustifier, Sanctifier, Sauiour, &c. Whereof the latter are affirmatiue,

2 *Sense of the first petition.*

What Gods name signifieth. Genes. 2. 19. 20. 23.

Gods workes are his name. Rom. 1. 20.

Gods word is his name. Ioh. 5. 39.

Gods titles are his name.

teaching ſomething of God; the former are negatiue remouing ſomething from God. Theſe are the Lords titles. Gods attributes are in like manner, his name; as his Power, Wiſedome, Mercie, Truth, Goodnes, and ſuch like; which doe not import in God any qualitie or accident; howſoeuer the reſemblance of them in vs are onely qualities, in God his wiſedome is himſelfe, and ſo of the reſt. Yet theſe attributes teach vs many things of God: his workes are nothing elſe but effects of theſe and other his attributes and titles: as Election, Creation, Preſeruation, Redemption, Iuſtification, Sanctification, Saluation, Reprobation, Occecation Induration, Damnation, Creatures, Ordinances, bleſſings, Iudgements: all which enlightened by the word, doe wonderfully declare what may be conceiued of God. Thus we ſee what is the name of God. Further we are to inquire what it is to hallow or ſanctifie Gods name. For further cleering whereof we muſt know, that Gods name is not prophane or vnholie, though here we pray it may be ſanctified, and hallowed; for all the wicked men and Angels in the world are not able any whit to blemiſh the name of God in it ſelfe, for God and his name are out of their gunſhot: but becauſe men doe merueilouſly prophane & diſhonor the holy and reuerend name of God in themſelues, and before others; it is hence that wee pray that Gods name may be vſed of vs and others, with all holy reuerence and honorable eſtimation, as beſeemeth the name of ſo great a Maieſtie as is the Lord. A pearle or pretious ſtone, caſt into the ditch or myre, is ſtill pretious; but being ſet in golde or goodly veſtiments, ſhineth very beautifully: ſo though wicked men caſt dirt and myre vpon the glorious and pretious name of God, by blaſpheming, and curſing, &c. yet Gods name is ſtill moſt excellent, though it doth not ſo appeare to vs: but when Gods children with religious reuerence handle Gods name, as in preaching, and praying, and depoſing, being lawfully called, then Gods glory and maieſtie, gliſtereth brightly to the view of all the beholders. And this is to

Gods attributes are his name.

Gods workes are his name.

What it is to hallow Gods name.

ſanctifie

ſanctifie or hallow Gods name. Wherefore as the Sunne is alwaies in it ſelfe, the fountaine of light, and ſhineth moſt cleerely, howſoeuer ſometime we ſee it not ſo, being either eclipſed by the interpoſition of the moone, or ſhrowded vnder a darke cloud, or couered from our ſight by the earth: in like manner the name of God alwaies is full of excellencie and glory; howſoeuer the darkenes of ſin, and the foggie miſt of ignorance and error doth obſcure the ſame, and conceale it from our eyes. Summarily therefore, we pray in this petition, that as Gods workes and word are good and holy in themſelues, ſo by thought, word and deede, we cauſe them to appeare to our ſelues and others. 3

The ſupplication of this petition or prayer.

To ſanctifie Gods name then is, firſt, to thinke, ſecondly to ſpeake of, thirdly to vſe the workes, and word of God reuerently. So that in this prayer we aske theſe things following principally, which may be reduced to fiue heads.

Fiue things needfull to the ſanctifying of Gods name.

1. Firſt, knowledge.
2. Secondly, acknowledgment of Gods excellencie in his word, and in his workes.
3. Thirdly, religious and reuerent affections according to the kinde of the worke, or part of the word.
4. Fourthly, religious ſpeeches.
5. Fifthly, religious actions.

Firſt knowledg.

Firſt, that knowledge is neceſſarie to the ſanctifying of Gods name, will eaſily appeare, for that it is a neceſſarie precedent to reuerence and high eſtimation: for to know the excellencie of any thing, is a good preparatiue to a due valuation thereof: this knowledge is commended vnto vs as the way to life eternall: which if a man wanteth, he is but a refuſe as yet: herein *Adam* excelled, who is thought to haue knowne the eſſentiall properties and formes of the creatures: herein *Salomon* excelled, who ſpake of all plants, beaſts, foules, creeping things and fiſhes; which knowledge of the creatures muſt needes ſtir vp in them a marueilous admiration of the Creator, who had printed ſuch excellent impreſſions of his Maieſtie in his workes. Wherefore the Prophet entring into conſide- Ioh. 17. 3. 2. Cor. 13. 5. 1. King. 4. 33. Pſal. 19 & 8.

ration of Gods name in his workes and word, breaketh foorth into wonderment; as if ſo be that a man could not know but he muſt needes wonder alſo at the excellencie of them.

2 Acknowledgment.

Next vnto knowledge followeth the acknowledgement of that which wee know: which is a thing as materiall to the ſanctification of Gods name as knowledge: for a man may know and reſiſt his knowledge, and ſmoake out the eyes of his conſcience, and ſet his knowledge and approbation together by the eares; as it fareth with many, who

Eſa.6.9. ſeeing, doe not perceiue, and hearing, doe not vnderſtand. Wherefore though the Gentiles knew God, yet be-

Rom.2,21.28. cauſe they regarded not to acknowledge him as God, they could not glorifie him, as the Apoſtle witneſſeth. This aſſent then to that wee know, is meerely requiſite to the ſanctification of Gods name.

3 Religious affections.

In the third place the affections are to be moued according to the qualitie of the matter knowne: for as wee muſt ſanctifie Gods name in our mindes, ſo alſo with our hearts

1.Pet.3.15. and affections, and that eſpecially. Hence it is that we reade of diuers ſanctified affections in Gods Saints, according to the diuerſitie of the worke exhibited: as in a miracle, admiration, as it is apparant in the curing of the creeple: in a

Act.3.10. Pſal.116.13. bleſſing, thankfulnes; which is called the praiſing of God:

Pſa.119.120. in a iudgement, feare and humiliation, and trembling: in

Pſal.139.17. all the workes of God, loue: and ſo foorth as Gods works varie, ſo our affections muſt moue. In like manner we muſt

Eſay.66.5. bee ſtirred with Gods word, as to feare at the threatnings

Iob.33.35. of the law: to reioyce and be comforted with the promi-

Pſal.119.97. ſes of the Goſpell, generally to beleeue, and to loue euery

Heb.4.2. part of Gods word: thus if our hearts and affections bow and bend at the workes and word of God, we ſanctifie the Lord in our hearts, as the Apoſtle willeth vs. For it ſhall be needleſſe to ſhew how vpon occaſion of meditation in the attributes & titles of God, our affections are to moue: for euery religious heart can ſufficiently inſtruct it ſelfe therein. And thus God is ſanctified within vs.

Now

Now in the next place we muſt conſider how the name of God muſt bee ſanctified before others, and the inſtruments thereof are our ſpeeches and actions.

In the fourth place therefore we are by our ſpeeches alſo to hallow Gods name: which is performed partly in ſuch ſpeeches wherein Gods name is not mentioned, partly in ſuch wherein God is named: of the firſt ſort are Aſſertions, and Aſſeuerations: of the ſecond ſort are, Confeſſions, Vowes, Oathes, Adiurations. In each of which it ſhal not be impertinent to inſiſt a little for better declaration of this point. *4. Religious ſpeeches.*

Although there bee no better words than the names of God, yet all our ſpeeches are not fit to entertaine all good words: if wee ſpeake of ordinarie and common matters, ordinary and common words will ſort them well enough, and then it is good with a reuerent ſilence to honor Gods name. Wherefore the Iewes ſuperſtition may iuſtly challenge our prophanenes: they did forbeare to reade the name of God in the Scriptures, and we in our trifling talke doe not forbeare to vſurpe the weightie names and titles of the moſt glorious God: Yea, yea, or nay, nay, were enough for our trifling ſpeeches: and if wee debated matters of better importance, verily or certainly, or aſſuredly, might fit our purpoſe well enough: but we offer that diſhonour to God, which a Prince would not endure, that in euery toyiſh and vaine ſentence wee ſhould foyſt in his name: for when we ſpeake to a Prince or of a Prince, wee commonly giue titles of reuerence and honour to ſo excellent a perſonage; but the prophane multitude doe varniſh their ribald and ſcurrilous talke with the fearefull names of a moſt iealous God, who will not beare that indignitie at their hands another day. Wherefore we in reuerence of the holy names and titles of God, which are moſt honourable and fearefull memorials of his excellencie, in our ordinarie ſpeech muſt with ſanctified ſilence forbeare the mentioning thereof. Indeede ſometimes it falleth out that wee either by calling from others, or from our ſelues, *Religious ſilence.* *Aſſertion.* Mat. 5. 37. Iam. 5. 12. *Aſſeueration.* Matth. 25. 12.

vſe Gods names and titles in our ſpeeches lawfully: as when we are called foorth by the enemies of Gods truth to giue teſtimonie thereto; which is a confeſſion to the glorie of God before his and our enemies: or when the Church requireth it, or Gods bleſſings beſtowed vpon vs deſerue it: or els when the Magiſtrate impoſeth an oath of God vpon vs to ſpeake the truth in matters otherwiſe vndeterminable, yet of neceſſarie importance: wherein we glorifie God with the witneſſe of truth, and knowledge of ſecrets: or otherwiſe when wee impoſe a charge vpon another with an imprecation from God for neglect thereof, adiuring men to their duties, with the conſideration of Gods iuſtice which thereby is glorified: or finally when we either vpon conſcience of our owne infirmities, whereof we deſire mortification, impoſe vpon our ſelues voluntarie penance in abſtinence from certaine matters, which pamper the fleſh, being in our owne power to performe. For ſtrict obſeruation whereof wee binde our ſelues to the Lord, thereby honouring his holineſſe: or elſe in way of thankfulnes to the Lord for bleſſings deſired or receiued. Promiſe vnto God, to the praiſe of his mercie, matters acceptable vnto him, called in the old Teſtament freewill offrings. Preaching and praying alſo are excellent inſtruments, whereby God is honoured in our ſpeech; but they may generally bee comprehended vnder confeſſion, and therefore I forbeare to ſpeake of them particularly. Thus is God glorified with the tongue, which the Prophet calleth his glorie, as that principall inſtrument wherewith God is glorified, the effect being put for the cauſe by a *Metonymia*.

Confeſſion.
1. Pet. 3. 15.
Matth. 10. 32.
Pſal. 40. 9. 10.

Oathes.
Ierem. 4. 2.

Adiuration.
1. Theſſ. 5. 27.

Vowes.
Eccleſ. 5. 3. 4.

Iudg. 11. 30.

Pſal. 119.

Pſal. 108. 1.

5. Religious actions.

In the fifth and laſt place wee are by our actions alſo to glorifie Gods name: which are of three ſorts, naturall, ciuill, and religious. Naturall actions are ſuch as wherein we communicate with the beaſts and plants of the field, as eating and drinking, ſleeping, procreation, and recreation: which actions are not ſo to bee vſed of vs as bruite creatures practiſe them, to whom the Lord hath giuen no limi-

Naturall actions.

tation

tation nor law, and therefore cannot ſinne in exceſſe, or the manner of vſing, they being no cauſes nor ſubiects of ſinne properly for themſelues: but we to whom the Lord hath giuen reaſon and religion, as moderators of nature and naturall actions, are ſo to demeane our ſelues in the exerciſing thereof, as that wee faile not in the proportion either by exceſſe or defect, nor ſwarue in the manner of their lawfull vſe, but that we alwaies hedge our ſelues within the compaſſe of thoſe bounds which the Lord hath limited to vs: and here expreſſely the Apoſtle mentioneth eating and drinking, being naturall actions, to bee done to the glorie and praiſe of God. 1.Cor.10.31.

Now ciuill actions are of another condition, *viz.* ſuch as wherein the bruite beaſt partaketh not with vs, ſuch as are buying and ſelling, borrowing and lending, giuing and taking, letting and hiring, and other affaires of like qualitie, whether Ethicall appertaining to ciuill and mannerly behauiour; or œconomicall reſpecting the familie; or politique in the Common-wealth: in all which Gods name muſt bee glorified through vs. Hence it is that the Apoſtle preſcribeth rules to Maſters and ſeruants, husband and wife, Magiſtrate and ſubiect, Miniſters and all ſorts of perſons how to demeane themſelues, as that the Goſpell of Chriſt, and the name of God bee not blaſphemed; but that euen they which are without may bee wonne by our godly conuerſation euen in theſe our ciuill affaires: for falſehood, rebellion, and tyrannie, giue aduantage to the vnbeleeuer and mock-god to contemne true religion, and to diſhonour God; when thoſe that profeſſe the feare of God, deny the power of godlineſſe in their liues, cauſing their profeſſion and practiſe to contradict each other. Wherefore as the Apoſtle counſelleth, we muſt walke worthie of the vocation whereunto we are called, that we may be a credit to our Maſter. *Ciuill actions.* *Ethicall.* *œconomicall.* *Politique.* Coloſ.3.18.19 20.21.22.&c. 1.Tim.3. Ephes.4.1.

Now religious actions directly aime at Gods glorie, as being appointed by God to that purpoſe, and to no other: of which ſort are the exerciſes of Gods word, and adminiſtration *Actions meerly religious.*

ſtration of the Sacraments, and all the parts of Gods worſhip publike or priuate; of which point becauſe it needeth no prooſe nor illuſtration, I forbeare of purpoſe to ſpeake.

Thus it is manifeſt that both our thoughts and affections which are inward, as alſo our words and actions which are outward, are to bee inſtruments of Gods glorie to our ſelues or others, according as their ſeuerall conditions may affoord: and ſo it appeareth alſo what things we aske in this firſt petition or prayer.

4 *The deprecation of this petition or praier.*

Thoſe things which we pray againſt are in the next place to be conſidered, and they are oppoſite to the things wee pray for, and they may be referred to fiue heads alſo: which are theſe following.

Firſt, ignorance and errors.

Secondly, vanitie of minde.

Thirdly, a prophane heart.

Fourthly, prophane ſpeeches.

Laſtly, prophane actions: all which are ſo many meanes to obſcure or deface, or aboliſh the glorious name of God out of the world. Of theſe in order.

Ignorance diſhonoreth God.

Firſt, ignorance either of Gods workes or word, is the cauſe of prophaning Gods name: for as pearles caſt before ſwine or dogs; ſo are ẏ works and word of God amõg ignorant perſons: ſwine or dogs will trample pearles vnder their feete in the durt, but skilfull Lapidaries will vſe them carefully, and ſet them in gold and coſtlẏ garments: ſo the ignorant people that know not the works or word of God wil contemne & reiect, or at leaſt neglect the excellent inſtructions and documents of Gods glorie therein exhibited, and ſo prophane the name of God: but they that know them may vſe them aright, and glorifie God in them. The dunghill Cocke, as the fable moralizeth, regardeth a barly corne, more than a pretious pearle, knowing the profit of the one, but not the price of the other: ſo the blind dunghill people of the world, Atheiſtlike through light eſtimation, becauſe of their ignorance, preferre the dirtie commodities of this life, before the glorious footſteps of Gods Maieſtie

Maieſtie imprinted in his workes and word, thereby marueilouſly diſparaging the Lord himſelfe and diſhonouring his name.

Againe, ignorance being the cauſe of ſuperſtition and errors, as Chriſt teacheth: ſaying, *Ye erre, not knowing the Scriptures*, and *ye worſhip ye know not what:* therefore it muſt needes bee a maine cauſe of blemiſhing Gods glorious names and memorials; for errors and hereſies, are ſo many lies againſt the truth of God, charging falſe and ſlanderous imputations vpon God, making him the author of that which he abhorreth and condemneth: and as it is blaſphemous to make God the cauſe of ſinne, ſo is it of error: for it is to call God by a falſe name and to belie God, which is a great diſhonour to God. For as it is a diſgrace to a Prince to bee belied, or blaſphemed, or backbited: ſo is it much more inglorious and diſhonourable to God to make him the maſter and teacher of lies: for it is cuſtomable with falſe teachers and their followers to father their doctrines vpon Gods word, which God himſelfe inſpired to his Church: and ſo by neceſſarie conſequent, in that they are found liers againſt the truth of God, they ſhamefully diſhonour God.

Error diſhoureth God. Matth. 22. Ioh. 4.

In the ſecond place alſo we are to marke how vanitie of minde prophaneth the name of God. The Apoſtle deſineth this ſinne to be the withholding of the truth of God in a lie, that is, to make a falſe conſequent or vſe from a true doctrine: to know God, and not to glorifie him as God: for example, to know God to bee inuiſible, and yet to make an image of him; to know God to bee incorruptible, and yet to reſemble him to corruptible creatures, as beaſts, birds, creeping things, &c. and thus the Gentiles thinking themſelues to bee wiſe, hauing ſome truths of God, became ſtarke fooles in deducing fooliſh conſequents from that truth, & ſo through their vanity of mind defaced that truth with a lie: and this is a great indignitie offered to Gods truth. For as a ſubiect knowing his Prince, yet making as though he knew him not, and ſo vſing himſelfe

Vanitie of minde prophaneth Gods name. Rom. 1.

ſelfe vnreuerently before him, doth diſgrace the prince: ſo they that know God, and his workes and word, yet notwithſtanding doe not glorifie God, but become vaine in their imaginations, and diſcourſes, and concluſions from Gods word, and workes, thereby occaſioning and encouraging themſelues in licentious liuing, and by their liues denying the power of their knowledge, which otherwiſe might haue been auailable to their ſaluation; do ſhamefully abuſe their knowledge, & iniuriouſly diſhonor the truth reuealed vnto them, which they ſhould haue glorified.

A prophane heart d ſhono reth God.

As blindnes and vanitie of minde, ſo prophanenes of heart alſo, which in the third place commeth to be conſidered, doth greatly diſhonor God; which is when mens affections are not ſtirred according to the qualitie of Gods workes or word, his titles or attributes: and that is eſpecially of three ſorts.

Athriſme diſhonoreth God.

The firſt is an Atheiſts heart, which is the extinguiſhing of al affections in reſpect of God; for as an Atheiſt laboreth for a perſwaſion that there is no God, ſo alſo he deſireth that the feare of God may be cleane taken away; alſo that the loue of God, the hatred of ſinne, the loue of vertue and of the word of God may be put out; and that he may liue as he liſt, without any conſcience, or difference of good and euill, which is to bury the memorie of God, and to baniſh his name out of the world, which is the greateſt indignitie that may be.

VVorldlines diſhonoreth God.

The ſecond is a worldly heart, when a man is ſo eſtranged from heauenly matters, and ſo wholy poſſeſſed with the loue and liking of worldly things, as that he careth not for God, nor any goodnes further than he may gaine thereby; which men doe greatly diſhonor God and his truth, making it a meanes of compaſſing the world; whereas indeede we ſhould make the world a meanes of religion: for to this purpoſe hath God created and beſtowed the world vpon man, that thereby they might be the better prouoked and furthered to the worſhip and glory of God; hither are to be referred all couetous perſons that minde nothing

nothing but their goods; all proud perſons that minde nothing but the trimming of themſelues, gay apparrell, and the credit of the world; all wanton perſons that minde nothing but the pleaſures of the fleſh: generally all ſuch as 1
diſhonor God by preſuming any thing in their eſtimation, and affection before God: for ſeeing God is the chiefeſt good, and the moſt high, he therefore ought to bee the
chiefeſt and moſt highly eſteemed of vs, otherwiſe we honor the creature more than the Creator, and diſhonor God Rom. 1. 25.
by communicating his glory to another.

The third is a ſecure heart, when men that haue the grace of God in them, notwithſtanding doe not ſo carefully and diligently ſtirre vp the grace of God, in the meditation and application of Gods workes and word, as the condition thereof doth require; for ſometime it falleth out that euen Gods children ſlumber and ſleepe: ſo we reade that the Church in the Canticles complaineth or excuſeth Cant. 5. 2. her ſluggiſh diſpoſition: ſo we reade that *Dauid* ſlept in 2. Sam. 12.
ſecuritie, almoſt a whole yeere; in which time no doubt hee vſed the word of God, and the reſt of Gods worſhip, though with dulnes and great flatnes of ſpirit; whereby it came to paſſe, that much of Gods honor and glory fell to the ground, vnreſpected of the Prophet: but then God is diſhonored, when he is not honored in that meaſure as the meanes affoord, and our grace may permit.

Securitie diſhoreth God.

Hauing hitherto intreated how Gods name is inwardly profaned in our mindes and hearts, it followeth now in the next place to ſpeake how by our words and actions we diſhonor God: and for our ſpeeches, which is the fourth generall head, we muſt remember that they are eſpecially of ſixe kindes.

Prophane ſpeeches diſhonor God.

Frſt to ſpeake of Gods workes or word without reuerence and feare, and attentiue reſpect to the matter: whether it be in prayer, or preaching, or conference, or howſoeuer elſe; for Gods word being ſo reuerend and honorable a name of God, muſt with proportionable reuerence and honor be handled: and therefore the Apoſtle would haue 1. Cor. 2. 4. 13.

1

Vnreuerent ſpeech of Gods word or workes diſhonor God.

Preachers ſo deliuer the word, as that the matter and words be of the ſame nature; for ſanctified matter, muſt haue ſanctified words, and ſpirituall matter ſpirituall ſpeeches: otherwiſe the matter is diſhonored by the words: therefore the Scriptures phraſe and rhetoricke is to be obſerued of Preachers, that their ſermons may ſauor of them as much as is poſſible. Here alſo they are to be reprooued that make prayer a lip-labor onely; for they ſpeake to God of his word, and adde no attention and reuerence, which is to diſhonor that graue and ſolemne exercíſe of inuocation. Hither alſo appertaine thoſe curious ſchoole-diſputes, interlaced with philoſophicall quiddities, whereby Gods word is miſerably ſtretcht, and rackt, and rent in peeces, and disfigured; as Chriſt was vpon the croſſe by the ſouldiers: in ſumme, whatſoeuer vndecent, homely, and vnmannerly metaphors or compariſons, whatſoeuer falſe glozes and expoſitions, whatſoeuer railings and reuilings ſhall be vſed in diſputations, ſermons, or tractats vpon the word; fall within the compaſſe of abuſing the holy word of God: and the Apoſtles counſell is reiected, who willeth, that if any man ſpeake, he ſhould ſpeake as the words of God.

1. Pet. 4. 10.

2 *Approbation of falſe doctrine by word or writing diſhonoreth God.*

Next to vnreuerent ſpeech, are ſuch as giue approbation to error or falſe worſhip, whether by word, or writing, as ſubſcription to poperie, Mahometiſme, or any other falſe doctrine or ſuperſtition. For if it be alleadged that though they by word or writing, may ſeeme to approoue that profeſſion whereto they ſubſcribe; yet they keepe a pure heart, free from any aſſent or allowance thereto. The anſwere is, that God will be glorified with the whole man, and not with the ſpirit onely, though that be chiefely regarded of him, himſelfe being a ſpirit as Chriſt teacheth the Samaritane. The reaſon which the Apoſtle vſeth to diſſwade the Chriſtian Corinthians from preſenting their bodies at idolatrous feaſts, leaſt thereby the weake be enboldned to doe ſo likewiſe, is ſufficient to enforce this concluſion, that no outward approbation muſt be giuen to ſuperſtition,

1. Cor. 6. 20. Ioh. 4. 24. 1. Cor. 8. 10, 11

perſtition, leaſt others be deceiued thereby, and ſo Chriſt be diſhonored. For that which may be alleadged of *Eliſhaes* approbation to *Naaman* the Syrian, is altogether imper- 2. King. 5. 18.
tinent, if the place be truely tranſlated: for *Naaman* doth not deſire indulgence from God, for idolatrie which he purpoſeth to commit, as though hee ſpake in the future tenſe; but for that idolatrie which he had formerly committed; for indeede the words may aſwell be tranſlated in the time paſt, and ſo they are directly in the originall. So then whatſoeuer may be alledged to the contrarie, it is manifeſt that all outward approbation of falſe doctrine, or worſhip by word or deede, is diſhonorable and ſcandalous to our weake brethren. Let vs take heede therefore how wee receiue the marke of the beaſt in our fore- Apoc. 13. 16.
heads, or our right hands, that is, that we by our geſtures or ſubſcription doe not approue the doctrine and ſuperſtition of the Pope, or the Turke, leaſt by this meanes we Verſ. 3.
worſhipping the beaſts, and diſhonoring God, our names be not found in the booke of life.

After ſuperſtitious ſubſcription, or approbation of falſe 3
worſhip, follow mocking and ieſting at or with Gods *Scoffing ſpeeches about Gods word or workes d ſhonor God.*
workes or word, a thing very common now adayes; for euery wittie, or rather indeede witles braine, wil be deuiſing and belching out the ſcum of their wit, in ieſting and ſcoffing at Gods workes, or with Gods word, or other holy writings agreeable to the word, and conſecrated to the worſhip of God. Theſe men in truth mocke God himſelfe in that they mocke Gods workemanſhip: for the diſgrace of the worke tendeth to the diſhonor of the workeman: for the world hath Nick-names for euey one that hath either a great head, or wry necke, or long noſe, or crooked backe, or lame legge, or that wanteth a hand, or an eye or ſo forth: theſe deformities ſhould ſtirre vp in vs humiliation, as being ſo many prints of Gods wrath in man: and if we be free from them to acknowledge with thankfull memorie, the mercie of God to vs that haue deſerued as much: that ſo wee might glorifie God in his iuſtice and

mercie: alſo the world, and eſpecially the ſtage, which is a little world of wickednes, is full of Scripture ieſts; it would cauſe a mans hayre to ſtand vpright to heare how ſome pleaſe themſelues in this kinde of Rhetoricke, which the diuel deuiſed and ſuggeſted into the mindes and mouthes
2.King.2.24. of mocke-gods. We reade how ſeuerely God puniſhed young children that mockt the Prophet, for his infirmitie of baldnes, and his miniſterie of prophecie: and the Apoſtles condemneth ieſting, which notwithſtanding the heathen man counted a morall vertue. Now if it be a fault for one man to mocke another; it is likewiſe a fault, and much more, for a man to mocke with the word of God: it is a great ſinne alſo for vs to make our ſelues merry with the ſimplicitie of a naturall borne fooles: in all which Gods workes and word, and ſo God himſelfe is diſhonored.

4 *Vaine ſwearing diſhoneroth God.*

Furthermore vaine oathes diminiſh Gods glory, when men vpon no neceſſitie, hauing no calling, in vaine toyes vſurpe the name of God, or the name of Gods workes, as by this light, fire, ſalt, bread, or the name of falſe gods or worſhip, as the Maſſe, our Lady, Saint *Anne*, &c. In al which
Matth.5.34. God is diſhonored either directly or immediatly, as in vſing Gods titles or attributes, or the parts of Chriſts bo-
Matth.23.16. 17.18.19.20. 21.22. dy or ſoule, idlely and fruitleſly, or indirectly and by conſequence in calling to witnes the workes of God, which are ſo many memorials and teſtimonies of God; as faith,
Pſal.16.4. troth, &c. Or laſtly in calling to witnes falſe gods, or falſe
Exod.23.13. worſhip, which is to rob God of his honor, and giue it to another which is no god; a matter of moſt fearefull blaſphemie.

5 *Periurie diſhoneroth God.*

After vaine ſwearing, as an higher degree of diſhonoring God, followeth periurie or falſe ſwearing, when we cloake falſe witnes vnder the Lords skirt: wherein, as much as in vs lieth, we make God the voucher of a lie, who is notwithſtanding the God of truth: how great a diſhonor is offered to God by this courſe, is ſo apparant as that it neede no illuſtration.

6 In the laſt place, blaſphemie occurreth, thã which a greater

ter deſpite or diſgrace cannot bee offered vnto the Lord, which is to reuile and raile vpon God, called in the Scripture, curſing God; a ſin ſo great, as that it was dreadfull to the holy Pen-men of Scripture to vſe the word, and therefore they vſe the contrarie word, bleſſing in ſtead of curſing, as the wife of *Iob* ſaid to him, *bleſſe*, that is, *curſe God and die*: howſoeuer ſome expound the place otherwiſe. The haynouſnes of which ſinne is ſo great, as that the Lord hath puniſhed one degree thereof, called blaſphemie againſt the holy Ghoſt, with the moſt fearefull puniſhment of finall impenetencie, in regarde whereof the ſinne commeth to be vnpardonable. *Blaſphemie diſhonoreth God.* Iob. 2. 9. Matth. 12. 32.

Thus alſo we ſee how, and how many waies we diſhonor God by our prophane ſpeeches; not that there are no more, but theſe are the principall. Now it followeth in the laſt place ſhortly to conſider of thoſe prophane actions whereby God is diſhonored. Concerning which it muſt be knowne, that all our euill deedes doe in ſome meaſure ſtaine Gods glory, either directly or by conſequence; but yet ſome are more properly ſaid ſo to do, and they are theſe ten which ſhall be handled in order following. *Prophane actions d ſhonor God.*

The firſt is idolatrie, which is the making of an image of God: the worſhipping of that image made; or the making and worſhipping of an image of a falſe god: by all which meanes God is diſhonored in the higheſt degree: for to reſemble God in an image, is to make the Creator like the creature, betwixt whom there is no compariſon, the one being infinite, the other finite: and therefore euery image is a lie of God, and ſo diſhonorable to God. Againe, to worſhip that image made, is to honor a lie; and to giue to the workemanſhip of man, that which is due to God onely; and this is to rob God of his honor, and to impart it to a ſtocke or ſtone. Laſtly, the making and worſhipping of an Idol, which is the image of a falſe god, is moſt ſhamefull, for therein we forſake the true God, and follow our owne inuentions, and worſhip the picture or ſhape of that which is nothing in the world, as the Apoſtle ſpeaketh, or elſe 1 *Idolatrie diſhonoreth God.* 1 2 3

elſe is the diuell: for indeede when we doe worſhip Idols we worſhip diuels. 1. Cor. 10.

2 *Superſtition diſhoneſteth God.*

Superſtition followeth in the ſecond place, which is the worſhipping of the true God after a falſe manner: as the Turke worſhippeth the true God, according to the tradition of *Mahomet*: the Papiſt worſhippeth the true God, but with mixture of much draffe of mans inuentions, fearing and making ſcruple where there is no cauſe of feare: and taking libertie to inuent and deuiſe meanes and waies of worſhip where they ſhould not: and thus they blemiſh Gods glorie in taking vpon them authoritie to preſcribe and impoſe ſuch a worſhip vpon the Lord which his wiſedome neuer determined, thereby controlling Gods wiſedome with their inuention and will worſhip.

Curious arts diſhoneſteth God.

To Idolatrie and ſuperſtition may be annexed, as neere of kinne, all Witchcraft, Sorcerie, Magicke, Charming, Southſaying, Figure-caſting, Palmiſtrie, Necromancie, and whatſoeuer other diuelliſh arts the idle braine of curious Naturaliſts haue deuiſed; al and euery whereof containe in them a ſecret idolatrie and ſuperſtition at the leaſt, if they haue not openly contracted with the diuell, whom they adore, or pay tithe to of their blood; or recompence ſome way or other for his obedience, ſuggeſtion and ſeruice performed at their becke: wherefore all thoſe that had vſed ſuch curious Arts to the diſhonor of God, after their cõuerſion burned their books at Epheſus, as the Euãgeliſt reporteth in the Acts: in which ſtorie there are diuers points very worthie obſeruation to this purpoſe; as that they were learned men that vſed theſe Crafts, and that their learning was out of bookes, and their bookes were worth eight hundreth pounds: which declare plainly that they were writings of Aſtrologie or Magicke, or Southſaying and the like, and not of witchcraft only, which vſually is not committed to writing, but learned by obſeruation or tradition: further it is to bee conſidered, that they did not ſell but burne their bookes, as it were preuenting the vſe of them to others, becauſe they were conuicted in their conſcien-

Act. 19. 19.

ces

ces of the dishonour which came to God thereby.

In the third place, after Idolatrie and superstition, which respect God and his worship, succeed sacriledge and simonie, which respect the meanes of Gods worship. Sacriledge is when violence is offered to holy places, things, persons, or times, &c. as if men should take away Churches, and Church liuings, and so ouerthrow the callings of Churchmen, and conuert the times appointed to Gods seruice to Faires and Markets: by which practises it commeth to passe that Gods worship perisheth, and prophanenes preuaileth, and the Lord is either forgotten, or dishonoured. Thus did the King of Babel commit sacriledge, when hee destroyed the Temple, and carried away the vessels of the Lords house to Babylon, and vsed them to common offices, as in banquetting: thus did Christ prophecie after *Daniel*, that the abomination of desolation should bee set in the holy place: thus did the people prophane the Temple, making it a market place in our Sauiour Christs time. Diuers other examples there are in the Scriptures of this kinde: but these may suffice, to shew that such sacrilegious practises greatly dishonour God, as being meanes to abolish or defile Gods worship. 3 *Sacriledge dishonoreth God.* 2. Chro. 36. Matth. 24. 15. Ioh. 2. 15.

Simonie also is no small cause of defacing Gods glorie, which is when offices Ecclesiasticall are set to sale: whereby it commeth to passe, that vnworthie persons by money prepossesse the places of Ministery and maintenance, which should be conferred vpon persons whom God hath qualified competently to such functions. Hereby it commeth that ignorant and wicked Ministers creep into the Church, which are fitter to keepe swine, than to feede the flocke of Christ, meeter to be Masters of misrule, than rulers of Gods heritage: and so the people perish for want of knowledge, or goe astray after their blinde guides, and God is greatly dishonoured, by people and Pastors: besides the indignitie which the Ministerie ecclesiasticall sustaineth, that it should be valued with money, which is the meanes of conferring the inualuable gifts of the holy Ghost, which are 4 *Simony dishonoreth God.* Act. 8. 18. 19. 20.

not to be bought with all the worlds good.

5 *Perſecution diſhonoureth God.*

Hauing ſpoken of thoſe ſinnes which reſpect God and his worſhip, or the meanes whereby God is worſhipped: now followeth a ſinne which is committed vpon the perſons that worſhip God: which generally is termed Perſecution, and that either of the Preachers or profeſſors of the truth: which is a manifeſt indignitie offered euen to God himſelfe; for the Miniſters are Gods Embaſſadors, and euery true profeſſor is a member of Chriſt: wherefore as the Prince is then diſgraced, when his Embaſſadour is ſhamefully intreated; ſo is the Lord diſhonoured in his Miniſters and meſſengers: and as Chriſt was abuſed when his bodie was crucified vpon the croſſe; ſo is he alſo now when the members of his myſticall bodie are perſecuted.

And theſe are the fiue grand-ſinnes of Gods diſhonour in action and practiſe: there follow fiue other of leſſer diſgrace, whereby notwithſtanding God is blemiſhed in his glorious name.

6 *Vnreuerent vſing Gods word and ſacraments diſhonoureth God.*

In the next place therefore wee muſt conſider that God is diſhonoured, when his Word and Sacraments &c. are vnreuerently vſed, which falleth out ſundrie waies: ſometimes by want of attention our minds and hearts and eyes are in the corners of the world, about our worldly affaires, ſo that the matter handled in the word and Sacraments paſſeth into the ayre without our attention and conſideration: otherwhiles through the ſleepie & ſluggiſh diſpoſition of the fleſh a great drowſines of the ſoule and body falleth vpon vs, ſo as either we heare not at al, or elſe we heare onely as the man in the Goſpell ſaw men waike like trees: at other times wee carpe at the word, and blame the Preacher: ſome come to catch and to intrap: none of vs all do ſo heare as that there is no fault in our hearing: for the beſt of vs neglect ſome, forget other, diſlike this, or do not applie that doctrine or exhortation, reproofe or conſolation: whereby Gods word loſing part of that reputation which it ought to haue of vs, is in part alſo diſgraced by vs.

After

After the vnreuerent vſe of Gods word, followeth the vnreuerent vſe of Gods creatures and ordinances, which hee in mercie permitteth vnto vs for the refreſhing of our bodies and the inferiour faculties of the ſoule, wherein we communicate with the bruite beaſts: for ſeeing therein God manifeſteth his mercie and loue, and goodnes to the creature, we are not to neglect the ſame, but with due animaduerſion obſerue all thoſe his attributes, and further take heede that wee doe not immoderatly glut our ſelues with the creatures and ordinances of God, but with a neceſſarie and pleaſurable ſobrietie, as occaſion ſerueth, relieue and comfort nature, and prouoke our hearts to the glory of the Creator, who hath made the infinite varietie of the creatures to refreſh and delight man. 7 *The vnreuerent vſe of Gods creatures and ordinances diſhonoreth God: as meates and marriage.* 1. Tim. 4. 4. 5.

Amongſt the creatures and workes of God there are ſome extraordinarie, as miracles, and wonders: others ordinarie, whereof ſome are iudgements, ſome bleſſings; all which ſeeing they teach vs excellent things of God, are not to be ouerpaſſed inconſideratly: for miracles and wonders being ſtrong impreſſions of Gods power and Godhead, ought to ſmite deeply by extraordinarie affections, as admiration and aſtoniſhment into our hard hearts, leaſt God thereby be diſhonored: and euen the workes of God which ordinarily befall, are ſo many witneſſes of Gods prouidence to mankinde, which are not ſleightly to be ouerpaſſed: for he that cannot ſee and acknowledge the glorie of God in the heauens, and the interchangeable courſe of day and night, Summer, Haruеſt, Spring, and winter, &c. is as blinde in not ſeeing Gods prouidence, as the mote is to the Sunne: and ſo through his negligent or wilfull inconſideration Gods glory is darkned at noone day: whereas in them all the attributes of God ſhine moſt cleerely, as his power, mercie, wiſedome, iuſtice: and to this purpoſe the Prophet hath compoſed whole Pſalmes. 8 *Inconſideration of Gods workes diſhonoureth God: of wonders and miracles.* 9 *Of ordinarie workes of Gods prouidence.* Pſal 104. and 136.

Amongſt Gods ordinances lots obtaine a ſpecial place, which as it ſeemeth muſt not bee vſed but in weightie and ſerious buſines, for ſo the examples of Scripture where lots 10 *Lots in ſport ſeeme to diſhonour God.*

Pro.16.33. 1.Sam.14.41. 43. Ios.7.14. 1.Sam.10.20. Act.1.16. Num.26.54. &c. Mat.27.35.

haue been vſed doe certifie vs: as about life and death, election of Miniſters, diſtribution of inheritance, and matters of like conſequence; and the Scripture expreſſely noteth the abuſe of lots in the ſouldiers that caſt lots for Chriſts coate without ſeame: and as it ſeemeth for men to ſport and play with lots is to diſhonour the immediate prouidence & direction of God, where the wit and arte of man hath no place: but in this point I doe not delight to bee long, ſeeing it is a matter ſomething controuerſall.

Thus wee ſee theſe prophane actions whereby God eſpecially is diſhonoured: and ſo the deprecation of this petition is in ſome ſort opened, to bee againſt whatſoeuer wants, thoughts, affections, ſpeeches and actions are any way diſhonourable to the Lord. Now the laſt thing to bee conſidered in this firſt petition is the thankſgiuing.

5 *The thankſgiuing of the firſt prayer or petition.*

We giue thanks vnto God for theſe good things which he hath beſtowed vpon vs and others his children: as

1. Knowledge of his word and workes.
2. Acknowledgement of the ſame.
4. Religious affections, ſpeeches and actions.

Alſo we giue thanks for that he hath mortified the contrary ſins in ſome meaſure both in vs and our brethren: as firſt, ignorance: ſecondly, error: thirdly, Vanitie of minde: fourthly, prophanenes in affection, ſpeech, and action: the particulars of all which may eaſily be collected by the former tractate in the ſupplication and deprecation. And this alſo in briefe may ſuffice for the thankſgiuing.

For a concluſion of this petition let this generall rule be remembred, that whatſoeuer vertue is commanded in the three firſt commandements, that is here deſired: whatſoeuer ſinnes are forbidden in the ſame, are here alſo prayed againſt: for the vertues appertaining to Gods worſhip are worthie meanes of honouring God, and the contrary vices are ſo many cloudes that hinder the cleere Sunneſhine of Gods glorie in the world: wherefore whoſoeuer liſteth more particularly to ſearch into theſe matters, let him ſearch the writings of the learned, expounding the commandements.

maundements. This is the firſt petition concerning Gods glory, which is the end of all: now followe the two petitions which inferre the meanes of his glory: and firſt that of the Kingdome of God.

Thy Kingdome come.

This petition in order of nature goeth before the third, as the cauſe before the effect: for Gods Kingdome is that onely meanes which enableth vs to obey his will. Firſt, God muſt erect his Kingdome in our hearts, and we muſt be his ſubiects before we can yeeld obedience to his lawes: from which order ariſeth this inſtruction: That a man can neuer obey Gods will till he haue Gods grace; or a man can neuer keepe Gods lawes till he be Gods ſubiect, and God be his Lord and King, to rule and ouerrule him; or (which is all one in effect) good workes proceede from grace; or without faith (which is the roote of grace) it is impoſſible to pleaſe God; or whatſoeuer is not of faith is ſinne: or the end of the commaundement is loue, out of a pure heart, and a good conſcience and faith vnfained: and the neceſſarie conſequence of this doctrine is: that whatſoeuer a man doth, wanting grace, is ſinne: whether they be actions naturall, ciuill, or religious: for ſome Preachers, and Prophets in the day of iudgement ſhall bee found workers of iniquitie. 1 *The order of the ſecond petition.* Heb. 11. Rom. 14. 1. Tim. 1. Pro. 15. 8. Eſa. 1. 13. Matth. 7. 22.

Here notwithſtanding wee muſt remember to diſtinguiſh betwixt the action and the manner of preforming the action: the agent, the ouerſeer, and the matter the action is naturall: the manner of performing the action morall: the agent is *terminus à quo*, the efficient cauſe: the obiect is *terminus ad quem*, or the patient vpon whom the action falleth. Now to all thoſe muſt be added the matter or the thing moued. This deſtinction being remembred, let vs take for examples, preaching and almes. *Fiue things in euery action.* 1. *Actio.* 2. *Agens.* 3. *Modus agendi.* 4. *Res mota.* 5. *Patiens.*

The vttering of the voyce in preaching, is action, good in it one nature; the matter of preaching is good, the holy *How preaching is good or bad.*

word of God. The obiect whereupon the action is occupied is a godly man, the hearer of the word: all which make the action ſo farre forth good: but the agent, and the manner of performing the action may turne it to ſin: for if the agent, that is, the Miniſter or Preacher be a man out of Chriſt, wanting faith and grace, being no member of Chriſt, nor ſubiect of his Kingdome, he cannot poſſibly obey his wil, but the fountaine being vncleane, the ſtreame flowing from the fountaine is vncleane alſo. Againe, if the Preacher erre in the manner of doing the action, though he be in Chriſt, as if he preach Chriſt of contention or malice, and ſo forth, his preaching may proue ſinne: ſinne I ſay, not to the godly and carefull hearer, nor in it ſelfe, but onely to the Preacher. In like manner, the reaching faith of the hand in giuing almes, is good in nature; the money or matter giuen is Gods creature; the perſon to whom the almes is offered, a godly man: but if either the perſon that giueth the almes, or the manner of diſtributing be vitious as aforeſaid: as if the proud Phariſie ſhould cauſe a trumpet to be blowne for oſtentation and vaineglorie, he being not qualified with the foundation and forme of a good worke; all his almes, if it were all his ſubſtance, were abominable in the ſight of God, as it came from him, and as good as nothing, as the Apoſtle teacheth. This diſtinction then being remembred, will cleere this doctrine, that the good deedes of wicked men are ſinne: from whence the concluſion alſo will follow, that the wicked in the day of iudgement ſhall be condemned for their good deedes. This beſides that it thwarteth the doctrine of the Church of Rome, which teacheth good workes before grace, and their merit of congruitie: it teacheth vs further to labour for two things: firſt, that we haue the foundation of a good worke, which is faith in Chriſt, by and through whom our perſons and actions are accepted of God. Secondly, that in all our good workes we haue the forme and manner of doing, which in generall, the Apoſtle calleth loue, not onely to God, ayming at his glory, which excludeth vaine-

How almes is good or bad.

1. Cor. 13.

1. Tim. 1. 5.
1. Cor. 13. 1.
2. 3.

glorie

glorie and hypocriſie; but alſo to man, intending the benefit of him, to whom the good worke is extended. And this is the doctrine and vſe which ariſeth from the order of this petition before the third.

The ſenſe and meaning, which is the ſecond thing to be obſerued, followeth; wherein theſe two things are to be conſidered, as before in the firſt petition, *viz.* the obiect, and the action, that is to ſay: Firſt, what Gods Kingdome is: Secondly, how Gods Kingdome is ſaid to come. 2 *The meaning of the ſecond petition.*

Gods Kingdome, which is the firſt point, is the heauenly politie or regiment, which God through Chriſt exerciſeth in the hearts of the faithfull by his ſpirit and word in this life, and by glory and bliſſe in the life to come: in regarde whereof the Kingdome of God is called the Kingdome of grace, when it is begun in the conſciences of the faithfull, and continually cheriſhed and increaſed by all the holy meanes of ſaluation; and it is called the Kingdome of glory, when it is conſummate and perfectly accompliſhed, the Saints yeelding abſolute obedience to the will of God in heauen; whence iſſueth the glorious happines of the creature. For better vnderſtanding of this point, what the Kingdome of God is, conſider ſhortly theſe twelue points which followe. *What Gods Kingdome is.*

Who is the King? Chriſt Ieſus as he is God and man; where we muſt know that the Father, and the holy Ghoſt are not excluded: but all the creatures, of what excellencie ſoeuer. Heb. 2. 5. 1

Who are the ſubiects? They are of two ſorts: true ſubiects, who are the whole companie of beleeuers whereſoeuer: and counterfeit ſubiects, who though they be in the Church, yet are not of the Church; which diſtinction is grounded, 1. Iohn. 2. 2

What are the lawes? They are the law of nature, which is the decalogue: and the lawe of grace, the ſumme whereof is contained in the Goſpell, namely, faith and repentance; and obedience, which is the ſumme of the decalogue. 3

Who

4 Who are the enemies? They are theſe ten following. Firſt, Sathan: ſecondly, ſinne: thirdly, death: fourthly, hell or the graue: fifthly, damnation: ſixtly, the world: ſeauenthly, the fleſh: eightly, the Pope and all Papiſts, and heretikes: ninthly, the Turke and all Pagans: tenthly, the hypocrits, Atheiſts, and all prophane and profeſſed wicked men.

5 What rewards to the ſubiects? They are in this life, all good things that may profit them, and freedome from all euill which may hurt; and in the life to come, euerlaſting happines in heauen.

6 What puniſhments or chaſtiſements? The puniſhments are all taken away in Chriſt, who hath vndergone them for vs: yet there remaine corrections of diuers ſorts to nurture and diſcipline vs, and to keepe vs in awe and ſo forth.

7 What weapons to reſiſt our enemies? The weapons are
Epheſ. 6. ſpirituall, namely, faith, hope loue, righteouſnes, the word, prayer.

8 What is the time of this kingdome? It laſteth ſo long as the world endureth in that outward polity, and forme of gouernment eſtabliſhed by the word. 1. Corinth. 15. It laſteth for euer, euen ſo long as God is God, in the moſt gracious and glorious regiment thereof in heauen, theſe outward meanes ceaſing.

9 What is the place of this Kingdome? There are two places, the one is this world, where the Church is militant, fighting againſt her enemies: the other is heauen, where the Church is triumphant raigning for euer.

10 What are the offices and officers of this Kingdome? The offices and officers, (beſides theſe that were temporarie and extraordinarie, as Prophets, Apoſtles, Euangeliſts) are theſe following.

The firſt office is teaching, and that officer is called a Doctor.

The ſecond is exhorting, and that officer is called a Paſtor.

The

The third office is ruling, and that officer is called an Elder; in the Church of England, he is called a Biſhop.

The fourth office is diſtributing, and that officer is called a Deacon.

The fifth office is ſhewing mercie, which officer is called a widow. Theſe are all ſet downe. Rom. 12.7.8.

The queſtions that are betweene the reformed Churches concerning theſe offices and officers, I of purpoſe ſpare to handle, being both vnfit to debate them, and loth to offend; onely I wiſh that ſuch controuerſies might be ended by Councels, and that the peace of the Church might be kept.

Who is the Deputie or Vicar of this King? There is no one perſon Chriſts Lieutenant: for wee renounce the Pope, who is Antichriſt; but we acknowledge euery King in his Kingdome, the ſupreme Gouernor in all cauſes, and ouer all perſons, aſwell eccleſiaſticall, as ciuill, next and immediatly vnder Chriſt: which Prince hath authoritie to ſubſtitute eccleſiaſtical Magiſtrates according to the word, for the polity of the Church, in the exerciſing of iuriſdiction, viſitation of Churches, and ordination of Miniſters; which perſons in England are called Biſhops. 11

What are the properties or qualities of this Kingdome? It is ſpirituall, not worldly, and exerciſed vpon the conſcience: wherein it differeth from the ciuill ſtate. 12

Thus we ſee what Gods kingdome is: now we are further to enquire how Gods Kingdome is ſaid to come, namely. *How Gods Kingdome commeth.*

1. When it is erected or eſtabliſhed where before it was not.

2. When it is enlarged and increaſed where before it was.

3. When it is repaired or reſtored from ſome former decayes.

4. When it is perfected and accompliſhed fully: of each ſomething.

Firſt, Gods Kingdome is erected and ſet vp generally and *How Gods Kingdome is erected.*

and ſpecially: generally when it is entertained by publike conſent in a countrie or Kingdome; and that is when the Magiſtrate by law doth eſtabliſh the worſhip of God according to the word: and execution is done accordingly: and when the Miniſters, in their miniſterie teach and miniſter the word and worſhip of God eſtabliſhed. Specially the Kingdome of God is eſtabliſhed or erected, when men by the word of God are conuerted to the faith, and outwardly make profeſſion thereof. Thus Gods Kingdome is ſet vp.

Howe Gods Kingdome is enlarged.

Secondly, Gods Kingdome is enlarged; both when there are new ſubiects made, when as before they were enemies, that is to ſay, when there are added to the Church, ſuch as ſhall be ſaued, or when they that are ordained to life euerlaſting beleeue: as alſo when the former ſubiects are confirmed and bettered, that is, when ſuch as are within the Church, and doe beleeue, grow in grace, and in the knowledge of our Lord Ieſus Chriſt.

Howe Gods Kingdome is repaired.

Thirdly, Gods Kingdome is repaired from two great ruines and downefals eſpecially: the one of doctrine, the other of manners, and they are both of them vniuerſall, and particular; for there are ſome which depart totally from the whole doctrine of the faith of Chriſt, as when a Chriſtian becommeth a Turke, and ſome depart onely from ſome particular doctrines: as they in the kingdome of Antichriſt. Againe, there are ſome which being baptized and profeſſing Chriſt, powre out themſelues afterward to all manner of licentious wickednes: others fall into ſome particular ſinnes, as adultery with *Dauid*. Now if a man recouer againe from falſe doctrine, as from Turciſme, or Papiſme, that repayre is dogmaticall: but if a man recouer by repentance from lapſe into ſinne, that repaire may be called morall: all which kindes both of Apoſtacie, and backſliding, and of repairing and reſtauration, may ſometime befall a whole kingdome or common-wealth, aſwell as particular families or perſons.

Howe Gods

Laſtly, Gods Kingdome is perfected and fully accompliſhed

pliſhed at two times: The firſt time is the day of a mans death: the ſecond time is the laſt and generall day of iudgment. *Kingdome is perfected.*

The day of death is the ſpeciall perfection of this kingdome in the ſubiect that dieth, for then grace is perfected and conſummated.

The day of iudgement is the generall perfection of this kingdome in all the ſubiects thereof, which ſhall either die, or be changed ſuruiuing at that day. The ſpeciall perfection of this kingdome, is the glorie of the ſoule only in ſanctification and ſaluation: the generall perfection of this kingdom, is the glorie both of bodie and ſoule, of the whole man, which then ſhall perfectly, according to the meaſure, be ſanctified and glorified. Thus we ſee how the kingdome of God commeth.

Hauing now deliuered the meaning of this ſecond petition, it followeth according to the order propounded to ſpeake of the contents thereof, in the ſupplication, deprecation and thankſgiuing: and firſt of the ſupplication, which is the third generall.

The things which wee aske at Gods hands in this petition, are theſe following: the firſt concerneth the Common-wealth, *viz.* 3 *The ſupplication of the ſecond petition.*

1. Godly Magiſtrates, for whom the Apoſtle willeth to pray: teaching that it is a thing good and acceptable in the ſight of God our Sauiour ſo to doe: and the Wiſeman forbidding to curſe the King, and the rich, on the contrary ſignifieth that wee ſhould pray for them and bleſſe them: for the negatiue includeth the affirmatiue and contrarily: for Magiſtracie is an excellent meanes to further the kingdome of Chriſt: and therefore they are compared to nurſing fathers and nurſing mothers by the Prophet: for as parents doe both beget and bring vp their children; ſo godly Magiſtrates doe erect and maintaine the faith and true religion by the ſword: hence it is that the Kings and Queenes of England are intituled *Defenders of the Faith:* which is the moſt royall part of the title royall. 1. Tim. 2. 3. *1. Godly Magiſtrates further Gods kingdom.* Eccleſ. 10. 20. Eſay 49. 23.

2 *Godly lawes with due execution further Gods kingdome.*

2 Wee pray in this petition that the godly Magiſtrates may make godly lawes, and eſtabliſh the whole truth of the word, and ſee that both the tables of the Commandements be obſerued: for the Apoſtle in the former place to *Timothie* expreſſeth the ſubſtance of the Magiſtrates dutie, which is to procure that the ſubiects may leade a peaceable and quiet life in all godlines and honeſtie; where there are three things appertaining to the Magiſtrate, which he muſt endeuour for his ſubiects: Peace, Godlines, Honeſty, which doe comprehend the ſubſtance of the whole law of God: ſuch Kings were *Dauid*, *Iehoſaphat*, *Ezechias*, *Ioſias*, *Nehemiah*, *Zorobabel*, *Heſter*, and *Mardochai*, with others: whoſe care was to eſtabliſh holeſome lawes, to ouerthrow Idolatrie and ſuperſtition, and to procure the peace of the Church and Common-wealth. Such lawes did *Darius* and *Artaxerxes* procure to bee made, for reſtoring the worſhip of God in Ieruſalem, although they were Heathen Kings, who in ſome ſort did helpe forward the kingdome of God.

1. Tim. 2. 2.

Dan. 6. 26. Nehem. 2.

The ſecond thing we aske appertaineth to the Miniſterie of the Church.

1. *Able Miniſters further Gods kingdom.*

1. Able and faithfull Miniſters, which both haue gifts, and willing mindes to employ their gifts in their Miniſterie to the glorie of God, and the edification of the bodie of Chriſt. This is that which Chriſt teacheth his diſciples to pray for, that ſeeing the harueſt is great, and the labourers few, therefore the Lord of the harueſt would ſend foorth labourers into the harueſt: and the Apoſtle willeth the Theſſalonians to pray for him and other the Miniſters of the Goſpell: for next vnto godly Magiſtrates are godlie Miniſters, the one eſtabliſh Gods worſhip, the other teach Gods worſhip: hence it is that as Magiſtrates are called nurſing fathers and mothers, ſo Miniſters are called Gods fellow-workmen, builders, ſhepheards and ſuch like: for that they feede the flock, build the citie, and performe the worke of the Miniſterie outwardly as God doth inwardly: yea there are more excellent titles giuen to the Miniſterie

Mat. 9. 37. 38.

2. Theſſ. 3. 1.

1. Cor. 3. 9.

in

in the holy Scripture than to Magiſtracie, as that they are the light of the world, the ſalt of the earth, Chriſts Ambaſſadours: indeede there is one onely title giuen to Magiſtrates before Miniſters, that they are termed *Gods*; which is not ſo much in regard of their office, as of their ſuperiority and authoritie ouer all perſons: whereas the titles of the Miniſterie are rather giuen to the office than the perſon. Pſal 82.6.

2. Wee pray alſo that theſe Miniſters may faithfully, powerfully, and zealouſly exerciſe their offices miniſterial, not onely in preaching, but alſo in gouerning the Church: as in teaching the ignorant, reproouing, ſuſpending, excommunicating the obſtinate, comforting the comfortles, confirming the weake, confuting errors and hereſies, and generally in building vp the kingdome of Chriſt, according to their ſeuerall functions delegated vnto them by the politie Eccleſiaſticall. Thus *Moſes* prayeth for *Leui*, that *Vrim* and *Thummim* might be with him, and that he may teach *Iacob* the law and iudgements of God. So the Apoſtle *Paul* wiſheth the Epheſians to pray for him, that a doore of vtterance may bee giuen vnto him to ſpeake boldly as hee ought: for the powerfull Miniſterie is as it were horſemen and chariots to ouerthrow the kingdome of the diuell, that ſo the kingdome of Chriſt may take place; it is the ſpirituall weapons which are mightie through God to caſt downe the holds of mans imaginations, and of euery high thing that is exalted againſt the knowledge of God, and bringing into captiuitie euery thought to the obedience of Chriſt. *A powerfull Miniſterie furthereth Gods kingdome.* Deut. 33.8.10. Ephe. 6.19.20 2. Cor. 10.4.5.

3. We pray alſo that theſe godly Miniſters may be preſerued and kept from the perſecution of tyrants and wicked men, whom the diuell enrageth againſt them eſpecially, as we ſee by euident experience that no ſort of men is ſo much maligned and expoſed to the deſpight of malitious men, as the faithfull Miniſters. Yea and the more faithfull and powerfull they are, the more doth the diuell in his members outray againſt them. Thus did *Moſes* pray that the Lord would ſmite through the loynes of them that *3. Preſeruation of Miniſters from the perſecution of the wicked, furthereth Gods kingdome.* Deut. 33.9.

that roſe vp againſt *Leui* to perſecute him: ſo the Apoſtle willeth the Theſſalonians to pray that he might be deliuered from abſurd and euill men: for perſecution is a great diſcouragement to a Miniſter, and it driueth many a godly man to his dumpes, and interrupteth his Miniſterie, or at the leaſt his cheerefulnes in his Miniſterie, and ſo by this meanes the efficacie of his Miniſtery being hindred, Chriſts kingdome receiueth hindrance alſo.

2. Theſ. 3 2.

Thus we pray for Magiſtracie and Miniſterie, which are the two generall and maine pillars of Gods kingdome. Now follow the fruites and effects of them both, which are, reformation, and conuerſion.

Reformation and conuerſion further Gods kingdome.

In the third place wee pray that by godly Magiſtrates inacting wholeſome lawes, and cauſing due execution of them: and by godly Miniſters powerfully exerciſing their miniſteriall actions, men may bee reformed from their errors and miſdemeanour, and bee truly conuerted to the faith, and brought to repentance out of the ſnare of the diuell, or at the leaſt by outward puniſhment from the Magiſtrate and eccleſiaſticall cenſures from the Miniſterie be reſtrained and repreſſed, ſo as they breake not out to open prophanenes: and alſo that thoſe which are alreadie conuerted and reformed, may bee further built vp in the ſpirituall building of Gods temple. The ſubſtance of this point is, that God would vouchſafe to adde the operation of his ſpirit, to the outward meanes both of Magiſtracie and Miniſterie. This the Apoſtle calleth the kingdome of God: when he teacheth that the kingdome of God ſtandeth not in meate and drinke (or any outward meanes by conſequence) but in the effectuall operation of the ſpirit which worketh in vs righteouſneſſe, peace, and ioy in the holie Ghoſt: which three things are principall parts of this kingdome.

Rom. 14. 17.

1

Righteouſnes a part of Gods kingdome.

Righteouſnes is twofold: firſt imputatiue, which is the righteouſnes of Ieſus Chriſt the Mediatour and Redeemer purchaſed through his doings and ſuffrings for the church, and imputed to euery beleeuer by the holy Ghoſt: which righteouſnes

righteouſnes is apprehended and applied by faith.

The ſecond is righteouſnes inherent & reſident in vs, as a qualitie really qualifying the ſubiect, which righteouſnes is an effect of the former righteouſnes of Chriſt imputed, whereby ſinne daily is crucified and weakened: and we are enabled to yeeld obedience to the will and law of God in ſome meaſure acceptable to God through Chriſt: from which inherent righteouſnes, as from the bodie of the tree, (Chriſts righteouſnes imputed being the roote) ſpring manifold branches, which bring foorth fruites worthy repentance and true conuerſion.

2 *Peace a part of Gods kingdom.*

After righteouſnes followeth peace, which is peace with God, who of an enemie is made a friend through the mediation of Ieſus Chriſt: and peace with our owne conſciences, which before were either ouerwhelmed with deſpaire, or puft vp with preſumption and ſenſeleſſe ſecuritie: and peace with all the creatures, ſo farre forth as that they ſhall not hurt vs, but become ſeruiceable to vs.

3 *Ioy ſpirituall a part of Gods kingdome.* 1. Pet. 1. Rom. 5.

After peace followeth ioy in the holie Ghoſt, ariſing from righteouſnes and peace: for being once through faith made partakers of the righteouſnes of Chriſt, and qualified with the manifolde graces of Gods ſpirit, and being at peace with the Creator and the creatures, then we reioyce with ioy vnſpeakable and glorious, receiuing the end of our faith, which is the ſaluation of our ſoules: whereby alſo wee reioyce in the afflictions which befall vs for Chriſts ſake.

The laſt iudgement furtherneth Gods kingdome.

Theſe are the principall things we pray for in this petition appertaining to this life: ſome thing alſo appertaining to the life to come is here deſired, namely the ſpeedy comming of Ieſus Chriſt to iudgement, and ſo the perfecting of the number of the elect, the reſurrection of the bodie, and the euerlaſting ioyes of heauen: ſo in the Apocalyps the Spirit and the Bride ſay, *Come: come Lord Ieſus, come quickly.* Apoc. 22. And this may ſuffice for the ſupplication.

4 *The deprecation the 4. part of this petition.*

The things which wee pray againſt follow in the next place to bee handled, which may bee gathered out of the ſuppli-

ſupplication, and are to be handled according to the order there vſed: and in the firſt place things concerning Magiſtracie.

Anarchie hindereth Gods kingdome. Iudg. 19.

1. Anarchie: which is want of Magiſtrates, whence iſſueth diſorder and confuſion, that euery man may do what him liſteth, a fault taxed in the Common-wealth of Iſrael: whereby it commeth to paſſe not onely that the ſecond table of the Commandements concerning iuſtice and equitie is tranſgreſſed; example whereof is brought of the Leuite, whoſe wife was abuſed vnto death: but that the firſt table alſo is violated, which reſpecteth the kingdome of God, as the example of *Micah* and his idolatrie teacheth. Iudg. 18. For it is a thing that the diuell would wiſh principally that Magiſtracie were aboliſhed, and therefore hee hath inſpired that diuelliſh doctrine into the confuſed heads of the Anabaptiſts, who take away all rule and authoritie and all ſuperioritie among men: for if hee could compaſſe that, then the feare of puniſhment being abandoned, and the hope of rewards taken away, which are the two ſinewes of the Common-wealth, he might eaſily proſtitute men, women, and children to all impious and diſhoneſt behauiour: whereby the kingdome of God ſhould be baniſhed out of the world. Hence it is that the light of nature teacheth, that it is better to haue a Tyrant than no King: for nature is not ſo extinct in any man, no though he were an Atheiſt, but he would, if not of loue to order and ciuilitie, yet in policy preſcribe lawes to his ſubiects, whereby peace may be maintained and ſome forme of moderation, leaſt the bruite beaſt ſhould controll man, to whom nature hath preſcribed and limited a compaſſe, as wee ſee labour in the Piſmire, chaſtitie in the Turtle, curteſie in the Elephant, and the like in other creatures: and although a Tyrant might doe and ſuffer much impietie and iniquitie, yet ſome good muſt needes proceed from him, though he were neuer ſo great a monſter of men: in regard whereof Tyrannie is better than Anarchie; there being ſome order in the one, and none in the other.

2. Next

2. Next vnto Anarchie is Tyrannie, when euill Magiſtrates are in place, which ſeeke by all meanes to erect and ſet vp the kingdom of Satan, in Gentiliſme, Mahometiſme, Papiſme, or Atheiſme, or any other ſuperſtition and hereſie, whereby perſecution is raiſed againſt the true worſhippers of God and true religion: or elſe when there is a Toleration of many Religions, whereby the kingdom of God is ſhouldered out a doores by the diuels kingdome: for without queſtion the diuell is ſo ſubtill that hee will procure, through the aduantage of mans naturall inclination to falſe doctrine and worſhip, more by thouſands to follow ſtrange Religions, than the truth of Gods word: wherfore the Magiſtrates ſhould cauſe all men to worſhip the true God, or elſe puniſh them with impriſonment, confiſcation of goods, or death as the qualitie of the cauſe requireth. Here notwithſtanding a doubt ariſeth: how it is lawfull to pray againſt the euill Magiſtrates, when as the Apoſtle doth wiſh prayers to bee made for Heathen Princes and Magiſtrates, which then were perſecutors. The anſwere is very eaſie, that we may pray for their ſaluation and conuerſion, but againſt their tyrannie and perſecution: for it is not vnlawfull to pray for the Turke, Pope and Spaniard that they may be conuerted and ſaued: but it is lawfull alſo to pray againſt their proceedings againſt the truth, that God would diſcomfit them in battel, bridle their corruption, abate their pride, aſſwage their malice, and confound their deuices. Thus wee ſee the Prophet prayeth againſt the enemies of the Church. Thus alſo did *Deborah* and *Barak* pray that all the enemies of God might periſh as *Siſera* periſhed: and ſo in another Pſalme prayeth the Prophet.

Euill Magiſtrates hinder Gods kingdome.

Toleration of ſtrange religion and worſhip hindreth Gods kingdome.

1. Tim. 2. 2.

Pſal 68. 1, 2.

Iudg. 5. 31. Pſal. 83. 9. 10.

3. Laſtly, wee pray againſt all wicked and irreligious lawes and ſtatutes, that God would hinder the making of them, or at the leaſt the execution of them: ſuch as was the law made againſt *Daniel*, that contained a mouths Atheiſme, that no man for thirtie daies ſhould worſhip any God but the proud King: ſuch as was that which *Haman*

Euill lawes hinder Gods kingdome. Dan. 6.

Hester. 3. procured to be made and ratified against the Iewes, that all the true worshippers of God should be destroyed & slaine: such as were enacted in the time of the bloodie persecutions by Heathen Emperours, that whosoeuer said he was a Christian should bee put to death: for by such lawes the very foundation of Gods kingdome is shaken, and greatly endangered.

Againe, in the second place wee pray against certaine sinnes and enormities incident to the Ministerie: which are these.

Ignorant Ministers hinder Christs kingdome.
Malach. 3.7.
Hosea. 4.6.

1. Ignorance: for ignorant and vnlearned Ministers pine the soules of men, being not able to teach and instruct the people committed to their charge: the Priests lips should preserue knowledge, and the law should bee required at their mouthes: and the Lord he refuseth such Priests as refuse knowledge: for they are the lights of the world, and therefore they must haue light in them whereby they may giue light: they are the salt of the earth, and therfore must haue sauour in them to season withall: wherefore by law established in this land none ought to bee admitted into the Ministerie, but such as can render a reason of their faith in Latine, and can teach the Catechisme allowed by law containing the summe of Christian religion, so as the people may vnderstand, and at their ordination haue authoritie giuen them to expound the Scriptures being called thereto. Wherefore seeing there can be no faith without knowledge, and no knowledge without teaching, and no teaching without learning: therefore the Ministers that want learning cannot teach, so as the people may know and beleeue and be saued: and by this meanes the people

Hosea. 4.6. perish for want of knowledge, and Gods kingdome is diminished in the number and qualitie of good subiects.

False teachers hinder Christs kingdome.
2. Tim. 2. 17.

2. After ignorance followeth error, which poysoneth the soule: for hereticall and erroneous teachers broaching erroneous and false doctrine, infuse poison into the minds of men: for such doctrine fretteth and infecteth like a Gangrene, as the Apostle teacheth: and therefore hee willeth

that

that men ſhould auoyde ſuch teachers and heretikes after once and twiſe admoniſhed: for as all men will auoyde him that hath the plague, or any other contagious diſeaſe; ſo erroneous and hereticall teachers muſt bee ſhunned as being ſuch as haue the plague of hereſie vpon them, which is almoſt incureable, whereby they infect thoſe that are of ſound iudgement, and ſo pull them from ſubiection to Chriſt their King and Prophet.

The Miniſters hinder Gods Kingdome.

3. In the next place, idle and vnprofitable teachers follow, which eate the milke, and cloath themſelues with the fleece of the flocke, but feede not the flocke. The ſinne of theſe men is ſo much the greater, for that they can, and will not teach their people: and as idle perſons in the common-wealth are called theeues by the Apoſtle, not becauſe they violently ſteale, but for that they are caterpillers and drones, eating that which they neuer ſweate for: ſo theſe men that liue idly in the Church, incurre the iuſt rebuke of ſpirituall felony and theft; in that they eate and worke not: in that they reape temporall things of the people, and doe not miniſter their ſpirituall things to the people. And ſo it commeth to paſſe that the people being vntaught, and vnfed, their ſoules pine away and are famiſhed and periſh, and the Kingdome of Chriſt is depriued and robbed of ſubiects. Epheſ. 4.

Vnskilfull Miniſters hinder Gods Kingdome.

4. After idle Miniſters which can teach, and will not, followeth another ſort, which wil teach, but cannot: whoſe ſeruice is therefore refuſed of God, for that they take vpon them that whereto they haue no competent abilitie. For there are certaine bounds and limits wherein conſiſteth a ſufficient qualification to the office of the Miniſterie, whereto if any man be found defectiue, although he may be profitable to the furthering of Chriſts Kingdome in another calling, yet therein he doth harme, in that he hindereth another, that might doe good: theſe men may be called manglers and hackers of Gods word, for they cannot deuide the word aright, as the Apoſtle ſpeaketh, neither are they apt to teach. A skilfull carpenter can by line

and leuell ſquare his timber, but a man not brought vp to the trade, will hacke and mangle and mare the timber: ſo the Apoſtles compareth Miniſters to skilfull builders, and not to them that cleaue and chop wood, rending and cutting it in peeces, they care not how ſo it be done. For a Miniſter muſt be a maſter of his profeſſion and myſterie, as well; yea much more than other men. Againe, it is one thing to be learned, and another thing to be apt to teach, the one is contemplatiue, the other practicall; for a man may haue knowledge how and what to teach: and yet want gifts of ſpeech to vtter ſignificantly, and profitably, as experience teacheth. By reaſon whereof it falleth out that ſome men hauing good learning, do not edifie others: or hauing ſpeech and wanting learning, are no better than ſounding braſſe, and a tinckling cymball.

Vitious Miniſters hinder Gods Kingdome.

5. Now further let it be graunted that a man haue the qualification of learning, ſound iudgement, paines, skill, and vtterance; yet neuertheleſſe if his life bee vitious, he doth not builde with both hands, but pulleth downe as faſt as he buildeth. Wherefore the Apoſtle requireth that Miniſters ſhould be both apt to teach, and vnreproueable, and Chriſt himſelfe willeth his diſciples to haue a double light in them, both of ſound doctrine, and a godly life. Such Miniſters may very well be compared to images, placed in croſſe wayes, which point the way to the towne, but neuer ſet foote to goe thither: or like to the ſermon bell that calleth men to the ſermon, which is the meanes of ſaluation, but neuer heareth nor profiteth by the ſermon. And theſe Miniſters greatly hinder the Kingdome of Chriſt, for howſoeuer they preach and may be meanes of conuerſion and edification to thoſe that are conuerted: yet ſurely their euill life doth ſcandalize and offend many, not onely that are without, but ſome weake ones alſo within the compaſſe of the Church. For howſoeuer it be a fault for a man to ſtumble at a blocke wilfully and of purpoſe, as theſe men doe: yet ſurely it is a great fault for to lay the blocke in his way, which we know will ſtumble at it; it is as

1. Tim. 3. Math. 5.

if

if we ſhould giue a ſworde to a mad or deſperate man, that would kill himſelfe.

6. In the laſt place thoſe Miniſters that ſeeke to pleaſe men, that ſow pillowes vnder euery elbow, that ſay peace, peace, when there is no peace, that daube with vntempered morter, that out of a policie ſecuring themſelues from daunger, refraine holſome doctrine and application, not daring to ſay with *Nathan* to *Dauid*, thou art the man: nor with *Elias* to *Ahab*, it is thou and thy fathers houſe that troubleth Iſrael, nor with *Iohn Baptiſt* to *Herod*, it is not lawfull for thee to commit inceſt, nor with Chriſt to the Scribes and Phariſies, woe be to you Scribes and Phariſes, hypocrits, ſerpents, generation of vipers: theſe Miniſters, I ſay, walking fearefully and politikely in their miniſterie, hinder the building of Chriſts ſpirituall temple: for they doe not hew, and ſawe the rough ſtones, nor plane and poliſh the knottie timber, but rub them with a ſmooth ſlickſtone, and wipe them with a ſoft foxe skinne, and ſo by this meanes the rubbiſh ſtone, and knottie timber, is vnfit for the ſpirituall edifice: whereas the Miniſters ſhould be ſuch as *Iames* and *Iohn* were, the ſonnes of thunder, which ſhould with the thunderbolts of Gods iudgements pearce the flint-hard hearts of ſecure and carnall men, that they might be turned into ſoft and fleſhie hearts. *A Flattering Miniſtery hindereth Gods Kingdome.*

Hauing ſpoken ſufficiently of the faults incident to the magiſtracie and miniſterie, which hinder the Kingdome of Chriſt, other vices follow which in this petition we pray againſt.

Firſt againſt infidelitie, impenitencie, and raigning ſins, the ſubuerſion whereof is an effect of good Magiſtracie, and Miniſterie, and the nourcing and cheriſhing whereof neceſſarily groweth from the foreſaid vices in the Magiſtracie and Miniſterie. Theſe ſinnes, howſoeuer they are incident to ſome Magiſtrates and Miniſters, yet they are generall ſinnes that indifferently poſſeſſe the hearts of all men of all eſtates and callings. *Generall ſinnes hindering Chriſts Kingdome.*

1. Infidelitie is one leafe of the yron gate that barreth the *Infidelitie hindereth Gods Kingdome.*

Lord Ieſus Chriſt out of the ſoule: who being kept out, it is impoſſible that his Kingdome and ſcepter ſhould there be erected. So long as the diuell, who is the ſtrong man, keepeth poſſeſſion, all things are ſafe: but when faith entereth into the ſoule, then one leaſe or head of the euerlaſting gate is lifted vp, and the King of glory commeth in: then that man Ieſus Chriſt, which is ſtronger than the diuell, ſpoileth him of his caſtle and furniture, and taketh poſſeſſion of the ſpirituall fort, and aduanceth his ſcepter and Kingdome, proclaiming himſelfe the King and Lord of that ſubiect.

Pſal. 24.

Matth. 12.

2 *Impenitencie hindereth Gods Kingdome.* Luk. 3.

Impenitencie is another leafe of that yron gate, which excludeth Chriſt Ieſus, and cauſeth the owner to rebell againſt his ſoueraigne Lord and King; which muſt be opened and lifted vp before Chriſt will enter. Repentance may be termed the Haruenger of the King, as *Iohn* the *Baptiſt* was of Chriſt, who taught the baptiſme of repentance, for the remiſſion of ſinnes, whereby the Lords way was prepared, and his paths made ſtraight. This is the doctrine which Chriſt himſelfe taught: *Repent, for the Kingdome of God is at hand:* for Gods Kingdome being at hand is admitted into the ſoule by repentance, and excluded by impenitencie.

3 *Raigning ſins hinder Gods Kingdome.*

Raigning ſinnes alſo may be termed the locke vpon the gate, or the barre, or the port-culles, whereby the yron gate is further fortified and ſtrengthned againſt an entery. For ſo long as any one ſinne raigneth in the ſoule, the Lord Ieſus cannot, nor will not raigne there, who will haue all the place of the ſoule, or none: for Chriſt can indure no conſort or copartner in his Kingdome, eſpecially his enemie: and no man can ſerue two contrary maſters; or be a good ſubiect to two Kings, inioyning contrary lawes.

4 *Falſe doctrine and ſuperſtition hinder Gods Kingdome.*

Secondly, we pray againſt al the Kingdome of darkenes, as againſt Gentiliſme, Mahometiſme, Iudaiſme, Papiſme, and againſt the proceeding of all thoſe, or any other falſe doctrines and ſuperſtitions: for by all theſe falſe meanes, the Kingdome of Antichriſt, and of Mahomet, the two eldeſt

deſt ſonnes of the diuell, is aduanced; and the Kingdome of Ieſus Chriſt is deiected and caſt downe.

Laſtly, we pray againſt wicked men and Angels, that God would haſten their iuſt deſtruction and damnation: and in the meane ſpace repreſſe and bridle their malice and rage, that they doe not preuaile againſt the truth of God and profeſſors thereof: and if wee doe diſcerne any man to be a reprobate, as namely, one that committeth the ſinne againſt the holy Ghoſt, directly and particularly to pray for his ſpeedy damnation, and all the meanes effecting the ſame. Finally, that God would ſhortly tread downe Sathan vnder our foote. Rom. 11 9. Pſal. 69. 22. Rom. 16. 20.

This is the deprecation. The thankſgiuing followeth; which how it is to be made, may be gathered by the particulars of the ſupplication and deprecation. 5 *Thankeſgiuing of the ſecond petition.*

This is the firſt of theſe two petitions which concerne the meanes of Gods glory: from whence this may be obſerued; that one and the ſelfe ſame vertue and vice may be referred to diuers petitions in diuers reſpects; which is agreeable to the rules of reaſon, which teacheth that the reſpect being chaunged, the argument is alſo chaunged. To this petition the fourth commaundement is to be referred.

Now followeth the ſecond of theſe petitions, which reſpecteth the meanes of Gods glory, which is the obedience of his will.

Thy Will be done in earth as it is in Heauen.

This petition followeth conſequently vpon the former, for when men are ſubiects of Chriſts Kingdome, then they begin to obey his will, whereas before they were rebels and traytors, and the ſlaues of ſinne and Sathan; whence this inſtruction ariſeth. That obedience to Gods will are the fruites of Gods Kingdome. Or that good workes are the effects and ſignes of grace, and the Kingdome of God in vs: or that good workes iuſtifie, that is declare that we 1 *Order of the third petition.*

are

are iuſtified, and that they argue faith, and grace in the heart. The tree is knowne by the fruite ſaith Chriſt: and
Mat.12.33. Mat.3.8. *Iohn Baptiſt* willeth thoſe that came to bee baptiſed, to bring forth fruites worthie amendement of life; or worthie conuerſion; as if it had been ſaid by Chriſt and *Iohn Baptiſt:* Euill fruite argueth an euill tree, and good fruite commendeth a good tree: ſo euill workes ſhew an euill heart, and good workes ſhew a gratious heart. Repentance or conuerſion appeareth in godlines and righteouſnes, and not in prophanenes and wickednes. And therefore if you will approue that you haue repentance, which is the inward baptiſme; whereof the outward baptiſme of water is a ſigne, bring forth ſuch fruites of a holy and righteous life, which may euidently declare the ſame: for the inward diſpoſition of the heart is outwardly ingrauen in
Iam.2.18. the life: *Shew me thy faith by thy workes, and I will ſhew thee my faith by my workes,* for we cannot otherwiſe iudge one of another, but by the outward practiſe; for God onely is the ſearcher of the heart.

This doctrine will miniſter vnto vs a touchſtone whereby we may try a ſound and ſubſtantiall Chriſtian from a foggie and bumbaſted hypocrite: the life of the one is re-
Pſal.45.2. ligious and righteous full of good workes, his lips are full
Ephe.4.29. of grace, and rotten communication proceedeth not out of his mouth: whereas the life of the other is either groſely vitious or meerely ciuill; who though perhaps he doe no harme, yet he doth no good, eſpecially he will be diſſolute in religious exerciſes, and worldlines tainteth his life: and though happily himſelfe will not talke corruptly, yet he
1.Cor.4.5. can either with patience or delight, heare others. Againe, although wee may not clime vp into Gods iudgement ſeate, to giue the definitiue ſentence of his election, or reprobation vpon other men, for that were to rob God of his honor, yet without breach of charitie we may cenſure the preſent eſtate of other men, leauing the iſſue to the Lord; neither ought men thereat to be offended, conſidering that Chriſt hath left vs a moſt certaine rule of direction,

on, ye ſhall know them by their fruites: and howſoeuer a godly man may ſometime be cenſured for a wicked man, he being in ſome groſſe ſinne a long time, as *Dauid* in adultery without repentance; yet though the cenſure bee falſe, it is charitable, becauſe it is according to the rule: *By their fruites yee ſhall know them.* And contrariwiſe, though ſometime a wicked man may play the hypocrite ſo kindly as that he may by the ſhew of good workes, wring from the Church, the charitable cenſure of a godly man, he being nothing leſſe; yet that cenſure alſo is due being falſe, and in charitie, and iuſtice hee can haue no leſſe, for the heart is vnknowne to man, and we can know them only by their fruits. And this may ſerue for the order of the petitiõ. Mat. 7. 16

For the meaning of this petition, conſider three things. 2

1. What is Gods will.
2. What it is to doe Gods will.
3. How Gods will muſt be done.

The meaning of the third petition.

1 What is Gods will.

For the firſt we are to know that Gods will is partly reuealed to the Church in his word and workes, partly kept ſecret to himſelfe in the cloſet of his owne eternall counſell; which diſtinction is grounded vpon that ſpeech of *Moſes: The ſecret things to the Lord, the reuealed things to vs.* For example, theſe are things ſecret: Which man is a reprobate amongſt vs? (if he haue not ſinned the ſinne againſt the holy Ghoſt) Where hell is? How the Angels are diſtinguiſhed? When the day of iudgement is? which things God hath concealed from vs as impertinent for vs to know: and to ſearch whereunto, were to paſſe the bounds of a modeſt and ſober inquiſition. Now things reuealed are ſuch as are contained in the world, *viz.* All that holy doctrine of the law and Goſpell contained in the writings of the Prophets and Apoſtles: as alſo whatſoeuer other things the workes of God ordinary or extraordinarie diſcouer vnto vs. As for example, the howre of this mans death is vnknowne till he be dead, then it is knowne, &c. And thus God doth daily reueale new matters to vs, which before were hidden: thus by the obſeruation and Deut 29. 29.

inquiſition of wiſe men the courſe of heauen and the whole order of nature was diſcouered.

VVhat it is to doe Gods will.

For the ſecond thing, which is the doing of Gods will, wee muſt conſider thereof according to the diſtinction of Gods will before ſet downe: and firſt for the reuealed will of God, that is done two waies: either by obeying the commandements willingly, or ſuffering the chaſtiſements patiently: for the chaſtiſements which befall vs are parts of Gods reuealed will, of what kinde ſoeuer they bee: and here are two vertues ſuggeſted vnto vs, when wee pray let thy reuealed wil be done: Obedience, which is ſo often vr-

Deut.6.1.2.3. ged in Deuteronomie: and Submiſſion, which is inſinuated in the emphaſis of the word, *Thy will*, containing a negation of our owne wils, as Chriſt ſaid in his prayer, *Not my*

Mat.26.39. *will, but thy will be done.* Secondly, for the ſecret will of God we doe alſo in part pray that it may be done: I ſay in part: for example ſake, we pray that God would daily more and more reueale vnto vs Antichriſt, which vnto the Primitiue Church was a ſecret, and in part is a ſecret to vs. So alſo

Apoc.22. we pray, *Come Lord Ieſus, come quickly*, and yet the ſecond comming of Chriſt vnto iudgement, in regard of the time, is concealed: ſo we pray for patience to beare the croſſes which God ſhall inflict; which of what kinde they are, and when they ſhall befall vs, is vnknowne.

How Gods will muſt be done.

Thirdly, Gods will muſt be done *in earth, as in heauen:* which words are diuerſly expounded by Interpreters.

1.Cor.6.20. Some ſay: Let the bodie, which is earthly, obey Gods will, as the ſoule and ſpirit, which is heauenly: but that is as good as nothing, for the ſoule is ſinfull as well as the bodie, yea is the author of ſinne to the bodie which is only the inſtrument.

1.Cor.15.47. Others ſay: Let the earthly minded men bee conuerted and yeeld obedience, as the heauenly minded are and do: but this alſo is as good as neuer a whit, being neuer the better: for the heauenly minded are imperfect, and wanting in the beſt of their obedience.

But the better ſort of Expoſitors ſay thus: Let men vp-

on

on earth obey the will of God, as the Angels doe in heauen: and this ſeemeth to bee the true expoſition of the words: now the Angels obey Gods will readily and perfectly. The willingnes and readines of the Angels doth appeare by the ſimilitude and ſhape which is giuen them; they are ſaid to haue wings by the Prophet *Eſay*: and the Cherubims imbroidred vpon the vaile of the Tabernacle, and the two Cherubims vpon the Mercie ſeate had wings: yea further, the two Cherubims vpon the Mercie ſeate did looke with their faces to the Mercie ſeate ward, which is by our Sauiour Chriſt expounded of their willingnes, where he ſaith, that *the Angels alwaies behold the face of my father which is in heauen*. Now it is apparant that the beholding of the face ſignifieth in a ſeruant readines to bee imployed about his maſters buſines, according as it is in the Pſalme, *The eyes of ſeruants looke to the hands of the maſters and miſtreſſes*: by which phraſe the Prophet ſignifieth not onely confident hope and expectation of deliuerance, but in the meane ſeaſon till deliuerance come, patience to beare contempt, mocking and deſpightfulnes, and readie obedience to Gods will, yea in theſe great extremities, which in that Pſalme is inſinuated by the Prophets prayer. The Angels alſo obey Gods will perfectly, who are therefore called holy Angels, for that they haue no ſpot of ſinne or diſobedience in them: for howſoeuer the Angels being compared with God haue in them imperfections, in regard whereof *Eliphaz* ſpeaketh in *Iob*, that hee found no ſtedfaſtnes in his ſeruants, and laid follie vpon his Angels: and therefore in *Eſay* the Seraphims with two wings couer their feete; yet neuertheleſſe if the Angels bee compared with Gods law, which is the rule of their obedience, they are able, and doe perfectly euen in the ſtrict and exact meaſure and manner of obedience yeeld obedience thereunto, otherwiſe they could not continue in that eſtate of grace and glorie wherein they are now, and ſo ſhall abide confirmed for euer. So then the meaning of theſe words is

Pſal.103.20.

Gods will muſt be done readily.

Eſay.6.2.
Exod.36.35.
Exod.25.20.

Mat.18.10.

Pſal.123.2.

Gods will muſt be done perfectly.

Iob 4.18.

Eſay.6.2.

thus much: Graunt that wee may willingly and perfectly obey thy will, as thy holy Angels doe.

But here in oppoſition to this laſt propertie of the Angels obedience it may bee obiected, that ſeeing it is impoſſible we ſhould perfectly obey Gods will, therefore we muſt not in our prayers aske that at Gods hand: for ſhall it be thought lawfull and reaſonable to aske impoſſibilities? For anſwere whereto thus much in briefe: Impoſſibilities are of two ſorts, *viz.* alwaies impoſſible, and impoſſible for a certaine time. Now although it be for the preſent impoſſible that Gods children ſhould perfectly obey Gods will, yet it is not ſo for euer: for when wee ſhall bee perfectly regenerate, then ſhall wee perfectly obey Gods will: which we are here by way of implication taught to pray for, and ſo to long after. Furthermore, perfection is of three ſorts: Firſt, perfection oppoſed to hypocriſie, and ſo is *Ezechias* ſaid to haue walked before the Lord in truth and with a perfect heart, and this may bee termed *perfectio qualitatis*: when our obedience is perfect in qualitie, and not diſſembled.

Three kinds of perfit obedience.

Eſay. 38. 3.

Secondly, perfection of number, when obedience is not performed to ſome onely, but to all the commandements of God, as *Zachary* and *Elizabeth* are ſaid to haue walked in all the commandements and ordinances of God without reproofe: and this may bee called *perfectio partium ac numero*, when obedience is complete in all the members thereof, whereto one kinde of imperfection is oppoſed.

Luk. 1. 6.

Thirdly, perfection of degree, when obedience in the higheſt and exacteſt meaſure is exhibited: ſo Chriſt onely, and *Adam* in the ſtate of innocencie, and the holy Angels and Saints in heauen doe obey Gods will: of this Chriſt ſpeaketh, alleaging the ſentence of the Law: *Thou ſhalt loue the Lord thy God with all thy heart, with all thy ſoule, with all thy ſtrength, and with all thy thought*: this is called *perfectio quantitatis ac graduum*: whereto another kinde of imperfection is oppoſite. Of all theſe kindes of perfection the

Mat. 22. 37.

Luk. 10. 27.

the Apoſtle ſpeaketh in one place, denying in himſelfe the perfection of degree and contending to it: but affirming of himſelfe and others the other two kindes of perfection: for although hee was not perfect in the higheſt and abſoluteſt degree of obedience; yet hee and other of the Philippians were vpright in regard of the qualitie, and complete in reſpect of the parts of obedience. The diſtinction being thus warranted muſt be applied to the purpoſe: Although then as yet it is impoſſible for vs to yeeld the perfect meaſure of obedience to Gods commandements with the Angels; yet wee may endeuour and deſire to attaine vnto it with the Apoſtle, and in the meane ſeaſon we muſt performe, and endeuour to performe, and pray to performe true & complete obedience with the Angels, which is a thing poſſible to bee performed by Gods children, as hath been declared in the examples of *Ezechias*, *Zachary* and *Elizabeth*, and the Apoſtle *Paul*. Phil. 3. 12. 15. Verſe 12.

This may ſuffice for the meaning of this petition, whereby there is a doore opened to the contents thereof, which now follow in order.

The third thing to bee conſidered in this third petition or prayer is the things which wee here aske of God, which are theſe. 3 *The ſupplication of this petition.*

Conuerſion, commanded in the Goſpell, which is one part of Gods reuealed will, a thing ſo often vrged by the Prophets, and the want thereof ſo ſharply cenſured, eſpecially the Prophet *Ioel*, and *Amos* are vehement in the matter: *Amos* ſpendeth a whole chapter in vpbraiding the induration of the people. For hauing repeated certaine grieuous puniſhments inflicted by God vpon them iuſtly for their ſinnes, as famine and peſtilence, and an ouerthrow like the deſtruction of Sodome and Gomorah, hee endeth diuers verſes with this foote or burden: *Yet haue ye not returned vnto me, ſaith the Lord.* In like manner *Ioel* hauing threatned famine and the ſword againſt the rebellious people, diuers times, but eſpecially in the ſecond chapter vehemently exhorteth to conuerſion, that by this meanes *Conuerſion a part of Gods will.* 1. Theſ 4. 3. Rom. 12. 2. Epheſ. 5. 17. Amos. 4. Ioel. 2. 12.

they may preuent Gods fierce wrath. *Ezechiel* alſo ſpendeth an whole chapter to this purpoſe. This conuerſion is vrged alſo by *Iohn Baptiſt*, and our Sauiour Chriſt in their Miniſterie as the firſt leſſon: *Repent, for the kingdome of God is at hand:* and, *Repent, and beleeue the Goſpell.* And the ſignification of the word implieth theſe two things eſpecially, *viz.* Firſt, turning from the wrong way wherein a man wandreth. Secondly, entring into the right way from which a man erred: the word in the Latin and Hebrue being borrowed from trauellers in their iourney, and referred to the bodie and outward act; but in the Greeke applied to the purpoſe and diſpoſition of the minde, which in conuerſion is altered. Conuerſion in the new Teſtament in certaine differing reſpects hath diuers appellations; as Renouation, Regeneration, Sanctification, the firſt Reſurrection, Obedience to the Goſpell, and ſuch like: and the parts of conuerſion alſo are diuerſly intituled: as the firſt is called Mortification, crucifying the old man, the croſſe of Chriſt; the ſecond, viuification, newnes of life, new obedience. To conuerſion appertaineth diuers excellent affections and diſpoſitions mentioned in the Scripture, as Humiliation, ſorrow for ſinne, hatred of ſinne, loue of righteouſnes, conſolation, feare, ioy, and ſuch like: diuers whereof the Apoſtle mentioneth writing to the Corinthians: and others may eaſily bee obſerued in reading the Scriptures: but to make any tractate of conuerſion is not the purpoſe of this tractate, which onely by way of capitulation pointeth out a fit place for euery matter.

Ezech. 18.

Mat. 3. 2. & 4. 17.

Mark. 1. 15.

Shub. Conuertere.

Metanoein.

2. Cor. 7. 10. 11

Obedience a part of Gods will.

Obedience, commanded in the Law, ſucceedeth next in order of nature to the obedience of the Goſpell. For the obedience of the Law iſſueth from the obedience of the Goſpell, as the Apoſtle ſaith, *Loue commeth from faith vnfained:* for although the Law bee a ſchoolemaſter to whip vs to Chriſt, yet Chriſt doth ſend vs backe againe to the Law for direction, when he hath once admitted vs into his ſchoole by conuerſion.

1. Tim. 1. 5.

Obedience is either generall or ſpeciall.

Generall

Generall obedience is that which appertaineth to all Chriſtians.

Generall obedience reſpecteth God or man. Mat.22.37.

Generall obedience reſpecting God is called holines or godlines, or religion ſometime. Luk.1.75.

Generall obedience reſpecting man is called righteouſnes, one branch whereof is ſobrietie. 1.Tim.2.2.

Speciall obedience is that which appertaineth to ſome ſorts of perſons.

Speciall obedience is either of a { Speciall commandement. / Speciall calling.

Obedience of a ſpeciall commaundement is, when the Lord inioyneth ſomething contrarie to the morall law: as *Abraham* was commanded to ſacrifice his ſonne; and it is obeyed. Geneſ.22.2.

Obedience of a ſpeciall calling is manifold, as of the Magiſtrate, the Miniſter, &c.

The rules of all theſe kindes of obedience are theſe ſhortly. *Rules of obedience.*

Obey God abſolutely as the only law-giuer that is able to ſaue and deſtroy: but man muſt not bee ſo obeyed, but conditionally.

Worſhip God as hee hath taught, not as thou thinkeſt good: for God knoweth beſt what is beſt, and what beſt pleaſeth him. Mat.15.9.

Loue thy neighbour as thy ſelf: whatſoeuer thou wouldeſt that men ſhould doe vnto thee, euen ſo doe thou vnto them. Matth.7.12.

A ſpeciall commandement ouerthwarting a generall muſt be obeyed: *In Antinomia lex poſterior obligat.* Geneſ.22.2.

The duties of our ſpeciall callings muſt bee performed in conſcience to Gods commandements. Epheſ.6.1.

After actiue obedience, which conſiſteth in doing Gods commandements, followeth paſſiue obedience in ſuffering his chaſtiſements, which generally may be termed ſubmiſſion, that is, when the creature is content to reſigne himſelfe *Submiſſion a part of Gods will.*

helfe ouer wholy to the will of the Creator: and to ſay as
2.Sam.15.26. *Dauid* ſaid, *Behold here am I, let him doe to me as ſeemeth good in his eyes*: this vertue doth eſpecially reſpect the time to come, and the Lords ſecret will: that if the Lord haue in his ſecret counſell determined ſuch and ſuch euils and afflictions to befall vs, we can be content with patience to beare them, how many and how great ſoeuer they be, ſo be that thereby God may be glorified.

After the kinds of obedience follow the qualities of obedience, *viz.* cheerefulnes or willingnes; and ſincerity or perfection.

Cheerefulnes in obedience a part of Gods will.
2.Cor.9.7. Iam.1.5. Ioh.4.34. Pſal.40.8. Pſal.27.8. Rom.7.22.

Cheerefulnes or willingnes is highly regarded of God, and accordingly endeuored of the children of God. God loueth a cheerefull giuer, ſaith the Apoſtle: and God himſelfe giueth freely, and vpbraideth no man, ſaith *Iames:* and he liketh that in his children, which himſelfe practiſeth. Chriſt ſaith that it was meate and drinke to him, to doe the will of his heauenly father: yea and in ſuffering for our ſinnes, he proteſteth great willingnes: for he did willingly lay downe his life, and it was not taken from him againſt his liking; and therefore *Dauid* prophecieth of him, that ſeeing it was written of him in the volume of the booke that he ſhould doe Gods will, therefore he was content to doe it. And this is that eccho which *Dauids* heart gaue to Gods voyce: God ſaid, *ſeeke ye my face: Dauids* heart anſwered: *Lord I will ſeeke thy face*: and although it cannot bee denied, but that the fleſh is very weake, yea repugnant and refractary, yet the ſpirit is willing, and the children of God do delight in the law of God according to the inner man.

Sinceritie in obedience a part of Gods will.
Pſal.119.106 1.Cor.4.4. Rom.7.24.

Finally, perfection or ſinceritie alſo is required as another neceſſarie qualification of obedience; which conſiſteth in a true purpoſe of the heart, ioyned with an earneſt endeuour to the vtmoſt of grace, to obey euery one, yea the very leaſt of Gods commaundements; making conſcience of idle words, and vaine thoughts, yea of the ſtirring of concupiſence, and, which is moſt of all, of originall

ſinne,

ſinne, and *Adams* tranſgreſſion imputed. This vertue of ſinceritie is much deſpiſed and perſecuted by the world, when men intitle it by ſtraunge names: as humor, ſpiced conſcience, preciſenes, puritaniſme: alas that euer the diuell ſhould ſo preuaile! For example, take a man that is very well content with the ſtate, obeying the Magiſtrate, ciuill and eccleſiaſticall in al the ceremonies of the Church; yet if he doe not ſweare, and drinke, and quarell and ſo forth; but reproue the ſwearer, the dronkard, the hackſter, and the reſt: This man is as odious to the multitude, as the veriest diſciplinarian in the land, and he ſhall partake as well in the foreſaid titles of diſgrace as the other.

Now in the fourth place follow the things which in this petition are to be prayed againſt: whereof the firſt is obſtinacie, which is a purpoſe and reſolution to continue in the courſe of wickednes, wherein a man liueth: the ſinne of the drunkards, of whom the wiſe man ſpeaketh, which are reſolued ſtill to ſeeke after drunkennes: alſo the ſinne of the Shepheards and Watchmen of Iſrael, of whom the Prophet *Eſay* ſpeaketh, Who ſay, To morrow ſhall be as this day, and much more abundant in wine and ſtrong drinke and couetous oppreſſion. The extremitie of this ſinne is recorded in the rebellious Iewes, by the Prophet *Ieremie*, who being admoniſhed of their ſinnes, and of obedience to Gods commaundements, made anſwere, that they would not heare the word of the Lord which *Ieremie* ſpake, but they would doe what themſelues liſted. The Apoſtle calleth this ſinne a hard and irrepentant heart, and the deſpiſing of Gods bountifulnes, patience, and long ſuffering, which is directly oppoſite to the obedience of the Goſpell.

4 *The deprecation of this petition.*

Obſtinacie oppoſed to Gods will.

Pro. 23. 35.

Eſay 56. 12.

Ierem. 44. 16. 17.

Rom. 2. 4. 5.

In the ſecond place followeth diſobedience, which is euery tranſgreſſion of the morall law, or of any other ſpeciall precept. Diſobedience hath foure ſpecialties.

Diſobedience oppoſit to Gods will.

1. Vngodlines, irreligion, or prophanenes, when men regarde not Gods worſhip, but liue as if there were no God, no heauen, no diuell, no hell, no conſcience: of ſuch

Atheists the world hath millions, who make no more account of Gods Sabbaths, than of the market or faire, no more reckoning of a sermon than of a fable of *Esop*, that for gaining a peny sweare and forsweare, and what not? those impious wretches are more fearefull and damnable sinners than the world esteemeth them, seeing they by their practise declare themselues directly to forget God, who is then especially remembred, when hee is worshipped. Against this sinne Gods wrath is reuealed from heauen.

Rom. 1. 18.

2. Vnrighteousnes, or iniustice, which is when any violence or wronge is offered to our neighbours person or gifts, as his dignitie, goods, life, or chastitie.

3. Rebellion, when men peremptorily resist Gods will knowne particularly, and euidently vrged vpon their conscience; or performe not obedience to a speciall precept. Example hereof wee haue in *Saul*, who was commaunded by God vtterly to destroy the Amalekites, and all their goods: now he saued *Agag* the King, and the fatteſt of the sheepe and oxen, and so flatly rebelled against this precept: the punishment of this sinne was most fearefull vpon him, which argueth the fearefulnes of the sinne. And the Prophet *Samuel* saith, that it is a sin as great as witchcraft, or idolatrie: and although now the Lord giueth no speciall precepts to men, yet hee doth particularly vrge vpon the conscience of some men generall commaundements: as when in the Ministerie of the word, the spirit of God cryeth aloude in the heart of the drunkard to forsake his drunkennes: and for that sinne hee is prickt in conscience, and perswaded to forsake it; the which sin, if he still practise and doe not forsake, then he rebelleth flatly against God, and is obnoxious to a fearefull punishment.

1. Sam. 15. 23.

4. Vnfaithfulnes, when men in their speciall callings doe not seeke Gods glory, nor the benefit of the Church or common-wealth, or the good of some societie, or when men liue idly or negligently. This sinne the Apostle taxeth in the Thessalonians, that they liued disorderly; and in the Ephesians,

1. Cor. 4. 2.
1. Cor. 10. 31.

Epheſians, whom he termeth theeues for that they did not labour. 2. Theſ. 3. 6. 11. Epheſ 4. 28.

Theſe are the ſpecialties of diſobedience.

In the third place is Selfe-will, Peeuiſhnes, Repining, Grudging, Murmuring, Complaining, Diſcontentment, Frowardnes; all which containe ſeuerall circumſtances of one and the ſame ſinne: when men will not become ſeruiceable to Gods prouidence, but will chooſe what they liſt themſelues, as though they knew what were beſt for them, thereby controlling Gods wiſedome, and cauſing it to yeeld to their wilfull corruptions: for this ſin the diuell did calumniate *Iob*; but *Iob* proued him a lyer, being content to receiue euill at Gods hands aſwell as good; howſoeuer there appeared in *Iob* (though he be propounded as a patterne of patience to the Church) a little ſpice of impatiencie. *Selfe-will oppoſed to Gods will.* Iob. 2 5. 10. Iam. 5. 11.

In the fourth place followeth Backwardnes in obedience, and wearines of well doing, the fault which the Prophet *Malachy* reproued in his time, when men ſay, it is a wearines, and ſuffe at the paines and coſt of Gods ſeruice; which in thoſe dayes was a fault more tolerable than now, by how much Gods ſeruice was more chargeable and painfull than it is now, in regarde of the outward ceremonie, the yoke of the ceremoniall law being intolerable, as the Apoſtle ſpeaketh. This ſinne the Apoſtle preuenteth by admonition in the Galathians, vſing an argument for the purpoſe. *In due ſeaſon we ſhall reape, if we faint not: therefore let vs not be wearie of well-doing.* *Backwardnes oppoſed to Gods will.* Mal. 1. 13. Act. 15. 10. Gal. 6. 9.

In the laſt place followeth hypocriſie, or a falſe and diſhoneſt heart, when men purpoſing to liue in ſinne, neuertheleſſe make ſhew outwardly of godlines and honeſtie, for aduantage ſake. Chriſt calleth it drawing neere with the lips and remouing the heart farre off; a ſinne ſo odious in Gods ſight, as that it ſeemeth he hath aſſigned it a ſpeciall place in hell, becauſe Chriſt ioyneth the euill, oppreſſing, and drunken ſeruant together with the hypocrite and diſſembling mocke-God in the portion of ſuch a puniſhment *Hypocriſie oppoſed to Gods will.* Mat. 15. and Eſay. 29. Mat. 24. 51.

ment where is weeping and gnashing of teeth.

This may suffice for the deprecation.

The thanksgiuing of this petition.

5. The thanksgiuing, which is the last thing to be considered in this petition, may easily be collected out of the supplication and deprecation: for we blesse God that he hath bestowed vpon vs and others his seruants these graces following.

First, conuersion: Secondly, obedience to the law, in godlines, righteousnes, speciall obedience and faithfulnes in our callings: Thirdly, submission: Fourthly, cheerefulnes, and fifthly sinceritie.

And againe, we praise God for that he hath preuented and mortified in vs and other his children the contrarie sinnes: as first, obstinacie, or impenitencie, and infidelitie: secondly, disobedience to the law in vngodlines, vnrighteousnes, rebellion and vnfaithfulnes: thirdly, selfe-will: fourthly, backwardnes: fifthly, hypocrisie. This shall be sufficient for this petition, and so for those petitions which directly concerne God in his glory, and the meanes thereof, his Kingdome and will.

Now follow the prayers which directly concerne our selues, both in regarde of matters temporal for the body, and also of matters spirituall for the soule: from which order vsed by our Sauiour Christ, there is offered vnto vs this instruction; that our good dependeth vpon, and issueth from Gods glory, and is a necessarie consequent thereof; or thus: when men are carefull to glorifie Gods name, to aduance his Kingdome, and to obey his will, then our daily bread, and all other good followeth thereupon: and contrarily, when men dishonor God, hinder his Kingdom, and transgresse his commaundements, thence issueth all woe and miserie. This doctrine is the summe of the law, in the promises and the threatnings annexed to the obedience or disobedience thereof. The summe of this doctrine is expressed by *Moses* largely in Deuteronomie: especially, Cap. 28. And the Lord commaundeth *Moses* to cause sixe Tribes to proclame the blessing and promises

Deut. 28. Leuit. 26. Deut. 27.

to

to obedience vpon mount Gerizim, and other fixe Tribes to ſtand vpon mount Eball to pronounce the curſe to the diſobedience of the law: the which two mountaines were two ſtrong witneſſes (as it were) to the people of their conſent to obey and to receiue the promiſe: or elſe diſobeying of the curſe of God deſeruedly to befall them: Chriſt teacheth that the Kingdome of God and his righteouſnes hath all temporall bleſſings annexed thereto: and the Apoſtle *Paul* ſaith, *Godlines hath the promiſe of this life, and the life to come:* and by Chriſts ſpeech to the man that was ſicke of the palſie, he doth plainly ſignifie that ſinne is the cauſe of all ſicknes, and the remiſſion of ſin the meanes of remouing the curſe: which doctrine yeeldeth a profitable vſe for the time of Gods iudgements vpon vs: that then we are aſſured that the cauſe is ſinne: and therefore wee are carefully to enquire what ſinnes raigne moſt, and to aſſure our ſelues that thoſe ſinnes are the greateſt cauſe: and that there is no reaſon wee ſhould thinke that Gods iudgements ſhall be remoued, till thoſe ſinnes bee reformed: this eſpecially concerneth the Magiſtrates, who may with the ſword and authoritie; and the Miniſters, who by the power of their Miniſterie may worke conuerſion and reformation, that the curſe may ceaſe from the land. And this is the doctrine and vſe which groweth from the order of the three firſt petitions concerning Gods glorie, before the three latter reſpecting our good.

Mat. 6. 33

1. Tim. 4. 8.

Mark. 2. 5.

Now theſe three latter petitions admit this diſtribution alſo: for they reſpect bleſſings temporall or ſpirituall: the petition which is made concerning temporall bleſſings, is this.

Giue vs this day our daily bread.

Concerning the order of this petition for things temporall, before the other two which intend things ſpirituall, this queſtion may bee mooued: *viz.* Whether temporall bleſſings are firſt to be asked in prayer; or elſe why ſhould Chriſt preſcribe this order of prayer for things temporall, before ſpirituall? To which queſtion or doubt, anſwere

1 *Order of the fourth petition.*

may be made in this manner following.

The order of the fourth petition reproueth our Corruption.

Firſt, Chriſt rather ſignifieth vnto vs our corruption, telling vs what wee doe, than inſtructeth vs in our dutie, teaching vs what wee ſhould doe, although this latter ariſeth from the former (for a reproofe of our fault implieth an intimation of our dutie.) For firſt wee ſhould ſeeke for the pardon of our ſinnes, then after and in the ſecond place for daily bread, ſo Chriſt expreſſely teacheth: yet we contrarily doe ſeeke earthly things more a great deale and in the firſt place; the reaſon whereof is, for that wee liue by ſenſe, and not by faith; whereas we ſhould (as the Apoſtle ſaith) liue by faith, and not by ſenſe: and ſo this order reproueth our corruption, and teacheth vs our dutie, which is not to make worldly things our greateſt care.

Mat. 6. 33.

2 Cor. 5. 7.

The order of the fourth petition ſtrengtheneth our infirmitie.

Secondly, ſome men truſting in God for the pardon of their ſinnes, yet diſtruſt God for the prouiſion of their bodies; and ſo Chriſt in regard of their infirmitie and want doth in this order condeſcend vnto them, teaching them firſt to pray for that which they moſt neede, *viz.* grace to depend vpon God for outward matters: a thing wherein Gods children faile mightily. Hence it is that Chriſt doth ſo earneſtly labour with his diſciples to caſt away immoderate, diſtruſtfull, and diſtracting care for outward prouiſion, ſending them to learne of the fowles of the ayre, and of the lillies of the field. And the manner of the Apoſtles argument in the Epiſtle to the Romanes doth import as much, ſaying, *If God giue vs Chriſt, ſhall hee not giue vs with Chriſt all things elſe?* As if ſo be that when wee had Chriſt, we doubted whether wee ſhould haue other things needfull: and indeede ſo ordinarily wee doe. For, beſides that Gods children are regenerate to the enduring of the croſſe, which is an inſeparable concomitant of Chriſtianitie, it is true alſo that they are ſtraightned in their conſciences, being not able to vſe thoſe indirect and vnlawfull meanes for the ſupplie of outward wants, as the wicked worldlings can, and doe vſe, without any preſent ſenſible diſturbance of their peace: and therefore the godly wanting many

Mat. 6. 24. 25. 26. 27. &c.

Rom. 8. 32.

meanes

meanes of their daily bread, and being by Gods predeſtination called to ſome ſcarſitie thereof, no marueile though they beſtow their cogitations and affections more liberally in the prouiſion of outward needes by lawfull meanes, therein in part bewraying their infirmitie, and little faith in Gods prouidence for the world: which little faith Chriſt in this order partly rebuketh, partly confirmeth by inſtruction. The ſame thing is to bee obſerued by our Sauiour Chriſts mandate and commiſſion deliuered to his diſciples when hee ſent them to teach: neuer a whit ſtrengthening them in the aſſurance of the forgiuenes of their ſinnes, but many waies encouraging them againſt perſecution and want of daily bread, inſinuating their infirmitie herein.

Mat. 6. 30.

Mat. 10. 9. 17.

Thirdly, Chriſt by this method doth traine vs vp as it were by certaine rudiments, and teacheth vs to aſcend to the great and maine matters, as it were to the top of the ſtaiers by theſe lower degrees. For as it is impoſſible for a man to come to the vpper roome but by ſtaiers; ſo it is impoſſible for a man to attaine fulnes of faith for pardon of ſinne, but by theſe inferiour exerciſes of faith, which are to depend vpon God for the leſſer matters, as our daily bread. For howſoeuer to Gods children, hauing grace in ſome ſmall meaſure, and aſſurance of pardon of their ſin, the want of outward matters ſeemeth the greateſt trouble, and therein they bewray their greateſt infirmitie: yet indeede and in truth the pardon of ſinne, and the aſſurance thereof when the conſcience is poſſeſſed with the feeling of ſinne and Gods wrath, is the greateſt matter, and at that time the trouble for daily bread is nothing, or not ſenſible in compariſon of the feare and doubt of the forgiuenes of ſinne.

The order of the fourth petition teacheth vs ſome meanes of faith.

This three-fold reaſon of the order of this petition for daily bread before the petition for grace, affoordeth one doctrine, which may be diſtinguiſhed into three branches.

Firſt, our greateſt care muſt be for ſpirituall matters.

Secondly, we muſt learne to depend vpon God for our daily bread, and temporall matters.

Thirdly,

Thirdly, the temporall blessings which God vouchsafeth his children, ought of them to be vsed as arguments and meanes of the assurance of remission of sinnes.

Of each of these doctrines something.

Grace must be first and principally sought.

In the first place seeing (as hath been said) this method reproueth our corruption in the immoderate care for the world, by consequent it discloseth our dutie, which is to busie our selues more in obtaining pardon of sinne and grace than in seeking the world. *Dauid* opposeth the worldlings care and his care, saying: *Many say, Who will shew vs any good?* but Gods people say: *Lord lift the light of thy countenance vpon vs*: signifying their greater desire of grace than of the worlds good: seeing that wee are risen with Christ (as the Apostle saith) let vs set our hearts on heauenly things, and not on earthly things. For the soule being the principall part of the man, those things which appertaine to the soule must be principall also, and so principally regarded: how in the Scriptures wee see oft times the soule onely named, as if that were onely to bee regarded, for indeede the soules health is the fountaine of the bodies good, and the good of the bodie is a necessarie dependant of the good of the soule: for when the soule is saued the bodie cannot perish. Hence it is that Christ and *Steuen* being readie to die, bequethed their soules onely into Gods hands: for they knew right well that hee that receiued the soule, would not reiect the bodie appertaining to the soule.

Pſal. 4. 6.

Colos. 3. 1. 2.

1. Pet. 1. 9.

Luk. 23. 46. Act. 7. 59.

The body must be prouided for.

In the second place, howsoeuer wee are chiefly to seeke the soules good, yet wee are not to cast off all care for the bodie; because God in giuing vs a bodie giueth therewithall a signification that it ought to bee prouided for: and in that God hath created fruites, and herbes, and flesh, and other parts of our daily bread, hee insinuateth the vse of them, and a care to be had for them: and seeing he hath inspired into men diuers artes manuarie of preparing and fitting our daily bread for our vse, the moderate vse whereof is lawfull, as of the Cooke and Apothecarie, &c. thereby

Exod. 30. 23. 25. Exod. 35. 30. 31.

the

the Lord doth giue vs to vnderſtand that ſometime, and therefore ſome care may bee beſtowed to that end. Here two extremities occurre: careleſnes, and that in the defect; and carefulnes in the exceſſe: The one, that is, immoderate and diſtruſtfull care, diſtracting the minde from the chiefe care equallizeth vs with the Heathen, and argueth little faith: the other, *viz.* no care, no prouiſion, no foreſight and prouidence for our daily bread maketh vs worſe than Infidels, and is a plaine argument that we haue denied the faith, which eſtabliſheth the meanes of life: for God will haue vs liue ordinarily by bread: and the Piſmire ſhal teach the ſluggard labour and prouidence, as the Wiſeman morallizeth: wherefore as a moderate care argueth faith in Gods prouidence; ſo an immoderate care, or no care, denieth faith, and maketh men brutiſh or heathniſh.

Mat. 6.32. 30. 1. Tim. 5.8. Pro. 6.6.

In the third place: As wee are to ſeeke the good of the body aſwell, though not as much, as the good of the ſoule; ſo the good things we obtaine of God for the bodie, ought of vs to bee applied as arguments of confirming our faith, for the obtaining the beſt things for the ſoule, and we muſt make them ſo many pledges and ſeales of Gods loue and mercie to vs in Chriſt Ieſus: for otherwiſe wee partake in Gods bleſſings, which reſpect our daily bread no otherwiſe than the bruite beaſts or the wicked, who haue many good things from Gods generall bountie and liberalitie, but not from his ſpeciall goodnes and mercie. Wee reade that the land of Canaan was by faith inherited of the Iſraelites, that by faith they paſſed through the red ſea, and many other temporall bleſſings were through faith receiued by them: which is thus to be vnderſtood, *viz.* by faith they receiued theſe temporall deliuerances and bleſſings, and vſed them as ſeales and pledges of heauen and heauenly bleſſings, whereof the former were types onely. And this is to riſe from earth to heauen; from the daily bread of the bodie, to the ſpirituall bread of life; to ſupport and vnderprop our faith in Chriſt for the remiſſion of our ſinnes, and the ſaluation of our ſoules, with the earthlie pillars of

Temporal bleſſings muſt be pledges of ſpirituall grace.

Heb. 11.30.31.

meate, and drinke, and apparell, and what other things are the ſtaffe and ſtay of our bodily life. This doctrine the outward ſhape of the Sacrament ſeemeth to teach vs: for there is bread and wine, the nouriſhers and comforters of our life: whereby the Lord doth ſeale vp vnto vs the ſpirituall nouriſhment and comfort of our ſoules, heauenly matters in earthly creatures. In like manner by analogie and proportion, though not ſacramentally, yet by diſcourſe of reaſon and by a worke of faith wee may allegorize all outward matters. As for example; God giueth vs clothes for to couer our nakednes, therefore hee will giue vnto vs the wedding garment of Chriſts righteouſneſſe to couer our ſinnes: God giueth the light of the Sunne for our comfort, therefore he will giue vs the light of his countenance in mercie to lighten our darknes and affliction. And thus we may aſcend from things viſible, ſenſible, and palpable, to things inuiſible, inſenſible, and intelligible: and with the Apoſtle *Iohn* ſay, that wee ſee, feele, taſte, and handle the Lord Ieſus Chriſt: yea and grope him in theſe outward matters, as *Paul* ſaith the Gentiles might haue done God. And this may bee ſufficient for the three particular branches of that doctrine which riſeth from the order here vſed by our Sauiour Chriſt, in preferring the petition for daily bread to the petition for grace.

1.Ioh.1.1.

Act.17.27.

2 *The meaning of this petition. VVhat bread ſignifieth.*

Now followeth the ſecond thing to bee conſidered in this petition, which is the meaning of the words: for the diſcuſſing of the particular words we are to remember this diſtinction.

This prayer containeth, *Rem, & rei circumſtantias*, the ſubiect and the adiuncts: that which is deſired, and the circumſtances thereto appertaining.

That which is here deſired is generally called *Bread.*

The circumſtances hereto appertaining are fiue following.

Firſt circumſtance is, *Modus acquirendi*: the manner of obtaining the bread: which is by free gift (*Giue.*)

Second circumſtance is, *Perſona*, the perſons for whom we

wee aske this donation or gift of bread (*vs*) *viz.* our ſelues and others.

Third circumſtance is, *Tempus*, for how long time wee begge this bread (*this day*) for the preſent.

Fourth circumſtance is, *Qualitas*, the condition of that bread which we aske (*daily bread*) for repairing our life.

Fifth circumſtance is, *Dominus*, the owner, or to whom the bread appertaineth (*ours*) to the children of God.

Of all which circumſtances, with the ſubiect thereof, ſomething muſt be vttered. Firſt therefore of *Bread*.

Bread, as ſome of the ancient Fathers interpret, ſignifieth Chriſt Ieſus, which is that bread of life, or liuing bread, that bread that came downe from heauen, or heauenly bread: and ſo they expound that other word *ſuperſubſtantiall*, that is, celeſtiall or heauenly: according as Chriſt ſaith: *I am the liuing bread which came downe from heauen.* To this expoſition ſome of the new writers incline. *What bread ſignifieth.* Ioh. 6. 51.

Others, and namely the greater and better part of ancient and new writers (to whoſe iudgement as it is meete we ſubſcribe in ſuch a matter of doubt not determined in Scripture) expound the bread here named the corporall bread, the foode of our bodies: yet ſo as the word containeth a *Synecdoche*, bread being put for all outward prouiſion: ſo that bread here muſt ſignifie three things.

Firſt, *bona corporis*, the good things of the bodie: which may be generally called health, or the due conſtitution and temperature of the bodie: whereto appertaineth Nouriſhment, Apparell, Recreation and Phyſicke. Bona corporis *a part of bread.*

Secondly, *Bona fortunæ* (if the word fortune may be tolerated) namely ſuch outward good things as doe indifferently befall good and bad men: *viz.* Bona fortunæ, *a part of bread.* Eccleſ. 9. 11.

1. Wealth, 2. Honour, 3. Libertie, 4. Peace, 5. Plentie: whereto appertaine, 6. Labour in our callings, 7. Magiſtracie, 8. Fruitfull ſeaſons.

Thirdly, the bleſſing of God vpon all the former good things, whether inherent in the bodie, or adherent thereto. Now that bread may generally ſignifie all theſe things, it is *Gods bleſſing a part of bread.*

Deut.8.3. Mat.4.4. apparant by that excellent ſpeech of *Moſes*, repeated by Chriſt; that, *Man liueth not by bread only, but by euery word which commeth out of the mouth of God:* but more eſpecially this ſignification of bread may bee collected out of the Eſay.3.1. 2.3. Prophet *Eſay:* where the Lord threatneth to take away the ſtay of bread, and then as it were exemplifying or particularizing the matter, hee threatneth to take away the ſtrong man, the man of warre, the Iudge, the Counſellor, the Artificer, and the Orator, &c. as if al theſe were parts of Leuit.26.26. bread: but the Prophet *Moſes* in Leuiticus doth plainly ſignifie, that Gods bleſſing is a moſt eſſential part of bread: ſaying, that beccauſe the Lord ſhall breake the ſtaffe of bread, therefore they ſhall eate and not be ſatisfied. Summarily therefore bread ſignifieth euery outward helpe, and the bleſſing of God helping the ſaid outward helpe, that it may effect that for which we vſe it. For example ſake, after Phyſicke health, through Gods bleſſing vpon Phyſick; warmth by apparell; wealth through our labour: in wealth libertie, peace and plentie, mirth and ioy of heart, with a quiet minde voide of feare. All which, with many other, are our daily bread here ſignified.

Wherefore Chriſt nameth bread.

But before wee leaue this firſt point, this doubt is to bee cleered: wherefore Chriſt nameth bread rather than any other particular part of outward prouiſion. For anſwere whereof wee are to vnderſtand, that of outward matters ſome are abſolutely neceſſarie for our being, as foode; others not ſo, but onely requiſite for our better and more happie being, as apparell: now of thoſe things which pertaine to our being, and the continuance of our life, bread is the chiefe: for wee can bee better without fleſh, or fiſh, or whit meate, than without bread: for water is only the outward moiſtning of bread, & hath no nouriſhment in it ſelf, but onely as it doth partake bread, that is, the ſubſtance of corne, or ſo foorth. Hence it is that the word in the Greeke tongue hath the notation from ſuſtaining the frame of the bodie: as though without it the frame of the bodie could not continue. To conclude this point therefore: ſeeing bread

bread is the thing moſt needful for our life, Chriſt teacheth vs to aske that, thereby confining our inordinate and infinite affections: and this is the ſubiect of the circumſtances. Now follow the circumſtances: firſt, *Modus acquirendi.*

The meanes of obtaining this bread, is by the free donation and gift of God: for whatſoeuer we haue or enioy, it commeth from the meere liberalitie of God, yea though wee haue gotten it by our labour or induſtrie; though it come by inheritance, or wee haue it by the gift of friends: for as *Moſes* ſaith in the booke of Deuteronomie, God giueth vs power to get ſubſtance, and it is Gods gift that we are deſcended of parents that haue great ſubſtance, and God ſtirreth vp the hearts of our benefactors to beſtow their gifts vpon vs. Here therefore pride is rebuked: for what haue we that we haue not receiued? and hauing receiued it, there is no reaſon we ſhould boaſt as though wee had not receiued it.

We obtaine bread by gift from God.

Deut.8.17.18.

Pride rebuked.

1.Cor.4.7.

Now for more euidence of this circumſtance, a double obiection muſt be anſwered: for firſt it may bee thought vnneceſſarie for him to aske bread that hath bread: now there be many men that haue bread enough, namely, ſuch as abound in the riches and honour of the world: wherefore it may rather ſeeme needfull for poore people to make this prayer, that want their daily bread, than for all ſorts of perſons indifferently. For anſwere whereof wee may conſider, that there is a double intereſt and title to the creatures, or to bread: namely, ciuill, and religious. Rich men, many of them, haue a ciuill title to the riches which they poſſeſſe: for amongſt men hee that robbeth the rich man ſhall be counted a theefe, as taking another mans goods, ſeeing that by the law of the nation where he dwelleth, euery mans goods are ciuilly confirmed vnto him in the proprietie thereof: but neuertheleſſe euery rich man hath not in the Lords ſight and eſtimation a religious intereſt vnto his goods: for if he be a wicked man, out of the communion of Saints, no member of the Church Catholike, he

is but a meere vſurper of all his ſubſtance, and therefore hath need to aske this ſecond intereſt to his goods of God, whoſe is the earth and all that therein is, and who only giueth his creatures through Chriſt Ieſus to the faithfull his friends, and not to the wicked his enemies.

Pſal.24.1.

Secondly, it will further be obiected, that Gods ſeruants that are rich neede not aske their daily bread of God, ſeeing they haue before men the ciuill title to their goods, and before God a religious intereſt alſo, they being Gods friends, and members of Ieſus Chriſt, through whom they are made the heires of all things. But for anſwere of this obiection alſo wee muſt remember to diſtinguiſh betwixt the title to the bread, or the vſe of the bread, and the benefit or commoditie which is reaped by the bread, or by the vſe of the bread: for the children of God oft times vſe bread, and yet haue no benefit by the vſe thereof: as they vſe mariage, and want children; they vſe Phyſicke, and recouer not their health: therefore Gods children are taught to aske a ſtaffe to their bread, Gods powerfull word or bleſſing vpon the meanes, without which man cannot liue: and hence it is that all Gods creatures and ordinances muſt bee ſanctified by prayer, as the Apoſtle teacheth. This prayer then includeth theſe foure particulars following.

1.Tim.4.

Firſt, Lord giue vs a ciuill title to bread.

Secondly, Lord giue vs a religious title to bread.

Thirdly, Lord giue vs leaue to vſe the bread.

Fourthly, Lord giue vs comfort by the vſe of the bread.

The firſt is oppoſed to pouertie: the ſecond to vſurpation: the third to the taking of Gods name in vaine: the fourth to the curſe or withdrawing the ſtaffe of bread.

For whom we aske bread.

This is the firſt circumſtance; the ſecond followeth, which is *Perſona*, the perſon for whom wee aske bread.

We deſire bread for others aſwell as for our ſelues: euen as in the next petition we deſire forgiuenes of ſinne for other men aſwell as for our ſelues: whence wee learne to

Enuie ſuppreſt.

ſuppreſſe

ſuppreſſe enuie, which Chriſt calleth an euill eye: and as the Apoſtle ſaith, *to reioyce with them that reioyce*: and as Chriſt teacheth, to pray for our enemies and perſecutors: but eſpecially for them that are in the communion of Saints: not to fret our ſelues at the proſperitie of the wicked: nor to maligne Gods gifts or graces in other men, as *Ioſua* for his maſters ſake did enuie the gift of prophecie in *Eldad* and *Medad*. Mat. 20. 15. Rom. 12. 15. Pſal. 37. 1. Numb. 11. 29.

The third circumſtance followeth, which is *Tempus*, the time how long, and ſo conſequently how oft we aske this bread: for the latter groweth out of the former, as ſhall eaſily be perceiued. For ſeeing wee aske bread but for the day, when the next day commeth we are to aske it againe, and ſo as God renueth the day, or occaſion of vſing bread, we in like manner renew our prayers for a bleſſing vpon the bread. The word expreſſing this circumſtance thus diſtinguiſhed, is *(ſemeron)* to day: or *(to eath emeran)* appertaining to the day; the one being the expoſition of the other: which word or phraſe of ſpeech importeth two things. *When we aske bread: alſo for how long: and how oft.* Math. 6. Luk. 11.

Firſt, that euery day wee neede the vſe of the bread, becauſe that Chriſt doth teach vs euery day to aske bread with the ſanctified vſe thereof, and Gods bleſſing therevpon. *Bread is alway needefull.*

Secondly, that ſeeing wee aske bread onely for the day, therefore wee muſt be content with our preſent eſtate, and depend vpon God for the time to come, for euery day hath care enough. And here two queſtions are to bee diſcuſſed, which follow. *Contentment: and faith.* Mat. 6. 34.

Firſt, whether may not a man aske riches at Gods hands? This queſtion ariſeth neceſſarily from the circumſtance, whereas Chriſt teacheth vs to aske bread only for the day: it may bee doubted therefore whether it be lawfull or not to aske bread for the time to come: whereto anſwere may be made Negatiuely, that a man muſt not deſire to be rich, and ſo muſt not aske riches at Gods hands: which may be prooued by many reaſons. *Whether it be lawfull to aske riches.*

1 Firſt,

1.Tim.6.9.10. 1. Firſt, the Apoſtle ſaith, that a deſire to be rich occaſioneth temptations and ſnares, many daungerous and noyſome luſts, which drowne men in perdition and deſtruction: and our Sauiour Chriſt in the ſame ſenſe ſaith, that Mat.13.22. riches are ſnares to intangle men in the diuels net: but we are not to pray for the occaſions of ſinne, ſeeing that wee muſt auoide the occaſions of ſinne.

2. Againe, a deſire to bee rich argueth diſcontentment: but that is a fault, for we muſt be content with that portion of our daily bread which God giueth vs, yea though it bee 1.Tim.6.8. but meate and raiment, as the Apoſtle ſaith. Now that, whoſe fountaine or cauſe is euill, cannot be good: wherefore diſcontentment being an euil cauſe impulſiue of deſiring riches, the deſire of riches is a ſinne alſo.

3. Further, couetouſnes is a ſinne: but a deſire to be rich is couetouſnes: for the two Greeke words in their notations differ not in ſubſtance and ſignification, howſoeuer they differ in letters and pronunciation: the one ſignifieth a loue of ſiluer, the other a deſire of hauing much.

Pleonexia. *Philargyria.*

Pro.30.8. *To pray for a competency lawfull.* 4. Beſides this, in the Prouerbs *Agur* prayeth only for food conuenient for him, that is, for daily bread, & he doth by negation remoue from him the deſire of riches: which example being not contradicted by any rule of Diuinitie, is a perpetual rule of direction for vs: and the Lord himſelf teſtifieth in granting *Salomons* petition, that hee was pleaſed that *Salomon* asked not riches: and it ſeemeth the Apoſtles ſcope in the former place of *Timothy* affoordeth thus much; that a deſire to be rich is ſinne.

1.King 3.11.

2.Tim.6.

The concluſion then followeth, which is the ſolution of the doubt, that wee muſt not pray for riches, nor againſt them: but we muſt proceede in the practiſe of the duties of our callings, intending Gods glory, the benefit of Societies, and prouiſion for thoſe that appertaine to vs: and if God bleſſe vs with riches, to bee thankfull and to beſtow them well; if hee ſend pouertie, to beare it patiently and thankfully, as a part of our daily bread, or an adiunct thereof.

The

The ſecond queſtion to bee handled is: whether a man may lay vp any thing in ſtore for time to come, and ſo by this meanes care for the time to come: which queſtion alſo riſeth from this circumſtance: for when Chriſt teacheth to aske bread for the day, it may ſeeme we ſhould not reſpect the morrow: whereto this anſwere may bee made: That a man may lay vp in ſtore for a time to come, and therefore may haue ſome prouidence and reſpect to the time to come: for God hath giuen man reaſon and foreſight, which is to be vſed for the preuenting of euill, and the procuring of our good, not only for the ſoule, but for the body alſo: And Chriſt himſelfe in the goſpell by *Iohn* willeth his Diſciples to gather vp the broken meat, and in that it is reported that *Iudas* caried the bag and was Chriſts purſe-bearer, and that at other times they caried loaues and fiſhes with them, it is plaine that the familie of Chriſt had a regard of the time to come: alſo the Apoſtle *Paul* ſignifieth this laudable cuſtome of parents treaſuring vp for the children. Hence it is that in the Scripture there are diuers precepts of frugallity, thrift, or parſimonie: and all that good huſwifery mentioned in the prophecie of *Bathſheba* apertayneth to this place: and the Apoſtle ſaith that this is one end of labour that we may haue ſomething to beſtow vpon them that neede. But here it may bee obiected, that Chriſt forbiddeth to lay vp treaſure in ſtore, becauſe the moth and ruſt wil corrupt, and theeues wil breake through and ſteale: but that is eaſily anſwered; for Chriſt doth not ſpeake ſimply, but comparatiuely, as if Chriſt ſhould haue ſaid; Seeke not worldly treaſures, chiefly, immoderatly, onely: nay, they muſt not be ſought for at all, but treaſure them not vp ſo as that yee neglect the heauenly treaſure, *viz.* inordinately.

Ioh.6.12. Ioh.12.6. Ioh.6. 2.Cor.12.14. Prou.27.23. & 31.16. Epheſ.4.28. Matth.6.19.

Againe, it may be obiected that Chriſt expreſly forbiddeth the care for the morrow, for euery day hath ſorrow enough of it owne, and we muſt not aggrauate it with future care and ſorrow: but the anſwere thereto alſo is apparant by the intendement of Chriſt: for Chriſt in that

Mat.6.34.

Merimne. place laboreth to ſuppreſſe diſtruſtfull, and diſtracting care which deuideth the minde from God and Gods ſeruice: but Chriſt forbiddeth not prouidence, or foreſight, or prouiſion for the time to come, which the Apoſtle doth di-
Pronoia.
1. Tim. 5. 8. rectly require in the gouernor of a family: yet neuertheleſſe concerning this laying vp in ſtore and moderate prouident care, ſome cautions muſt bee remembred: as
Ephes. 4. 28. firſt, that our goods which we treaſure vp, be gotten with our honeſt labor, or that we come by them by inheritance or gift, or by ſome ſuch lawfull meanes; not by gaming or coſoning.

Pſal. 62. 10. Secondly, that if our riches increaſe we truſt not in them.

Thirdly, that wee doe not treaſure them vp when wee ſhould ſpend them in the needfull vſes of the Church or common-wealth: for ſuch times are vnfit times for ſtoring vp. And in this reſpect the Apoſtle commendeth the
2. Cor. 8. 1. Church of the Macedonians, for that they were liberall in
2. 3. their extreame pouertie, the neceſſitie of other Churches requiring it.

Laſtly, when we haue treaſured vp riches, we muſt not keepe them niggardly, but we muſt beſtow to the good of our ſelues and others, ſuch a portion of our treaſure as ſhall be requiſit, and befitting our eſtate, wherein ſometime we are to paſſe the bounds of our abilitie; in which re-
Mark. 12. 44. ſpect Chriſt alſo commendeth the widowes almes of two mites.

It is apparant then, theſe cautions obſerued, that ſtoring vp, and prouident care is not vnlawfull, but very meete: which ſerueth to ouerthrow that ouerlaſhing and ſwaggering diſpoſition of riotous vnthrifts, which like vnto the prodigall ſonne conſume all their ſubſtance, ſo as at length they are brought to a morſell of bread, and charge others with themſelues and theirs; whereas their patrimonie being moderately ordered according to their eſtate, might haue not onely been preſerued entire with the maintenance and reliefe of many poore, but alſo out of the encreaſe and vſe thereof much might haue been treaſured vp,

for

for their poſteritie. For a concluſion therefore of this circumſtance, couetouſnes is a ſinne, and ſo is prodigalitie: liberalitie and magnificence are vertues, ſo are alſo parſimony and frugalitie, which by this conſideration are inſinuated vnto vs.

The fourth circumſtance followeth, which is *qualitas*, the condition or vſe of the bread. The greeke word expreſſing this circumſtance is tranſlated (*daily*) *epiouſion*: which the Etymologiſt expoundeth, *befitting our ſubſtance or being*: namely, ſuch a bread as is meete and conuenient for the preſeruation of our being: and the bread we aske hath this epithite adioyned in two reſpects. *What vſe the bread hath.* *O epi te ouſia armozon.*

One is: for that our eſſence and being is in a continuall flux, and, as I may ſo ſay, a naturall conſumption: for mortalitie, which is inflicted vpon vs by God, draweth vs euery day to corruption, and we doe as naturally incline thereto, as the fire goeth vpward: wherefore the Lord in his mercie hath prouided bread, which ſhall ſtay this declining of our nature in part, and repaire the ruine of our eſſence; that as the naturall lampe of our life, conſiſting of fire and oyle, ſpendeth and waſteth; ſo there may be a new ſupply made by the fat of wheate, as the Prophet ſpeaketh; till at the length the light of our life be extinct or ſuffocated, either by old age, when the wicke is ſpent, or by diſeaſe and ſudden death, when the heate is choked, or wanteth oyle. Geneſ. 2. 17. *Calor natiuus.* *Humidum radicale.* Pſal. 31. 16.

Another reſpect why the bread is ſo intitled, is, for that this bread can neuer bee added to our ſubſtance for the repaire thereof, except the Lord giue a bleſſing thereto: for as the Prophet ſaith, we may eate and not haue enough, drinke and not bee ſatisfied, vſe marriage, and want children, earne wages and put it into a bottomles bagge: for howſoeuer the faculties of nouriſhment doth naturally worke in the ſtomacke and other parts, and howſoeuer the bread hath in it a foyſon or iuice fit for nouriſhment, yet the Lord he can ſuſpend the one and the other, ſo as they ſhall neither of them performe their offices: for he can ſtay the worke of all the ſecondarie cauſes; and hee can worke Leuit. 26. Hag. 1. 6.

without the helpe of any ſecundarie cauſe. Hence therefore wee are taught, both to vſe the bread, it being the meanes God hath appointed for our preſeruation: and alſo not to truſt in the bread, ſeeing that it cannot helpe vs if God ſuſpend the vertue thereof: more plainely, two ſinnes are here diſcouered, and ſecretly reproued.

Firſt, tempting of God, which is drawing too neere God.

Second is a ſecret idolatry, withdrawing our ſelues from God.

All they tempt God which neglecting the bread, which is the ordinary helpe of our life, doe caſt themſelues vpon the immediate prouidence of God: as the diuell perſwaded our Sauiour Chriſt to caſt himſelfe downe headlong
Mat. 4. 6. from the pinacle of the temple, when hee might come downe the ſtaires: for God will not haue vs neglect or deſpiſe the meanes which he hath giuen vs.

All they withdraw themſelues from God which make idols of the bread, which vſe the bread, and neuer aske a bleſſing at Gods hands vpon the bread, as if God were tied to giue his bleſſing to the bread neceſſarily: this is the ſinne which is oft times reproued by the Prophets: for example, to truſt in chariots and horſes: to truſt in Princes, to truſt in the Phyſition, generally to truſt in an arme of fleſh.

Whoſe the bread is. The fifth and laſt circumſtance followeth, which is *Dominus*, whoſe the bread is, or the owner of it. Chriſt calleth it our bread, and that in diuers reſpects.

1. For that it is ſo indeede wee hauing gotten it by our labour and induſtry, or hauing it by inheritance or gift of friends: and according to this conſtruction the Apoſtle
2. Theſ. 3. 12. willeth the Theſſalonians to eate their owne bread which they haue earned with the labours of their hands: this is the ciuill title which is called *ius ad rem*.

2. For that it is the childrens bread, according as Chriſt
Mat. 15. 26. ſaith to the Canaanitiſh woman: which was through *Adams* fall loſt, but now through Chriſts redemption is reſtored

reſtored to vs againe, as appeareth plainely by the Prophet in the Pſalme. And this is called *ius in re*, the religious title. Pſal. 8.

3. For that we deſire no more of the bread than is fit for vs, as *Agur* prayeth in his propheſie: and the Lord ſutably doth beſtow vpon vs onely, and all that part of the bread which is good for vs: for we ſee that diuers of Gods children haue ſeuerall and different portions of this bread: *Abraham* hee had abundance: *Lazarus* was ſcanted; yet each of them had his bread, euen a portion conuenient for him. So that this laſt circumſtance inſinuateth vnto vs three vertues. Prou. 30. Pſal. 34. 10. Rom. 8. 28.

1. Induſtrie, which is in ſome honeſt calling to get our liuing with the ſweate of our browes: and not to walke inordinately, yea though thou haue great liuing and poſſeſſions of thine owne. For although it may ſeeme needles for him to labour which is wealthie, yet indeede there is an ineuitable neceſſitie thereof. For beſides that God hath impoſed this yoke vpon all in *Adam* to eate the labours of their hands, and the ſweate of their browes, and ſo they which doe not labour walke inordinatly, *viz.* as a ſouldier out of his ranke; the Apoſtle alſo ſaith that he which doth not labour, ſhould not eate: and one end of laboring in a calling is, that we may haue the more to beſtow vpon them that want: therefore euen the King himſelfe, the Iudge, and the Counſellor, and the Miniſter is to ſweate for his liuing, though he dig not with the ſpade: which is when the mind laboreth and trauelleth in thought, and counſell, and care, and prouidence, and inſtruction, dropping as it were an inuiſible ſweate from the browes of the vnderſtanding, and the inward parts of the ſoule. Geneſ. 3. 19. Pſal. 128. 2. 2. Theſ. 3. 10. 7. Epheſ. 4. 28.

2. Thankfulnes to the Lord, that he hath reſtored to vs that intereſt which was loſt through *Adams* fall: that we may freely and with good conſcience vſe any part of the bread which is our owne; not onely for our neceſſitie, but euen for our moderate delight and comfort, ſeeing that God hath giuen wine to comfort the heart, and oyle to make Pſal. 104. 15.

Pſal.23.5. make the face ſhine, and *Dauid* had his head annoynted with oyle.

3. Contentment in our eſtate whatſoeuer, ſeeing that is the beſt eſtate, and that part of the bread is moſt fit and meete for vs: for howſoeuer perhaps we doe not ſo thinke, yet ſurely if wee finde in our ſelues the markes of Gods election, and if we labour to obſerue the worke of God vpon vs at that time, wee ſhall be compelled to ſay from our owne experience, that then God in wiſedome ſaw ſuch a Pſal.119.71. portion was beſt for vs.

Theſe are the circumſtances annexed to the bread.

3 *The ſupplication of the fourth petition.* Next in order followeth the third thing to bee obſerued in the petition, which is the Supplication: the things therefore which wee here aske of God, are theſe following.

Firſt, things generall, whereof ſome are cauſes, ſome effects: cauſes are eſpecially theſe ſixe.

1. Fruitfull ſeaſons, with all the meanes procuring Deut.28.12. them: as the firſt and latter raine; froſt, and ſnow, miſt, and dew, and whatſoeuer other creatures God hath appointed for that purpoſe.

2. The due ſimpathy of the creatures conſenting together, as when the heauens heare the earth, the earth heareth the corne, wine, and oyle, and they heare Gods people. Hoſea.2.21.

3. Wiſe and prouident Magiſtrates that may enact 1.Tim.2.2. holſome lawes, for the peaceable gouernment of the common-wealth, and by lawfull and iuſt warre defend the ſubiect and countrie.

4. Learned and conſcionable Iudges and Lawyers, that Numb.16.16. 26. may iuſtly and mercifully execute iudgement, accuſing, defending, pleading, and iudging according to the aforeſaid good lawes.

5. Valiant and Chriſtian Captaines and Souldiers, which may reſolutely fight the Lords battels againſt his 2.Sam.23.39. enemies, ſuch as were the thirtie ſeauen worthies in *Danids* Kingdome.

6. Con-

6. Conſcionable and experienced and learned phyſitions, for the health of the body: and generally all good manuary arts and trades with their skilfull profeſſors, which labour for the preparing of meate, apparrell and their inſtruments: and in making weapons for warre, &c. Exod. 30.25. & 35.30.31.

After the aforeſaid cauſes follow certaine effects which we pray for in this petition.

1. Peace: when euery man may quietly ſit downe vnder his vine and figtree, when there is no leading into captiuitie, no complaining in our ſtreetes of women that leeſe their husbands, or of orphanes leeſing their parents in warre. Pſal.144.84.

2. Plentie: that our ſonnes and daughters may bee as the young plants which come vp thicke out of the ground; that our garners may be full with corne, that our ſheepe may bring foorth thouſands and ten thouſand; and that we may lend and not borow. Pſal.144.13. Deut.28.12.

3. Health: that there bee no feeble perſon among vs, that our oxen alſo may bee ſtrong to labour, that our ſonnes and daughters may bee as the poliſhed corners of the temple. Pſal.144.12.

The generals being numbred, the ſpecials followe: which being handled before in the meaning of the words of the petition, ſhall onely neede in this place to be ſhortly repeated.

1. The ſtaffe of bread, or Gods bleſſing vpon the bread.
2. Humilitie, ſeeing God giueth vs the bread.
3. Contentment with whatſoeuer eſtate we be in.
4. Faith in Gods prouidence for things meete for vs.
5. Prouidence or moderate care for the time to come.
6. Painfulnes and labour in our vocation and calling.
7. Thankfulnes that God permitteth vs the vſe of the bread.
8. Ioy of heart at the outward proſperitie of others.
9. Frugalitie or parſimonie to ſpare when we neede not ſpend.

10. Libe-

10. Liberalitie, to beſtow of our abundance to ſupplie others wants.

11. Magnificence to beſtow bountifully vpon Church or Common-wealth, as in erecting Colleges, Hoſpitals, making high waies, &c.

Theſe are the principall things we pray for in this petition.

The deprecation of the fourth petition.

4 The things that we pray againſt may eaſily be gathered by the contrary: yet for plainnes ſake it ſhall not be amiſſe for to number them thus.

1. Vnfruitfull ſeaſons, as a wet and cold ſummer, a hot and drie winter: no raine, no froſt, no ſnow, &c.

2. The Antipathie of the creatures, when the heauen becommeth braſſe, and the earth iron, &c. Deut. 28.

3. Fooliſh, childiſh, and improuident Magiſtrates or tyrants, that make pernitious and hurtfull lawes, Eſay. 3. Eccleſ. 10.

4. Vnlearned and wicked Iudges and Lawyers, Eſay. 3.

5. Vnskilfull and vnconſcionable Phyſitions, as wiſe women, Witches, or Wizards, profeſſing Phyſick and Empiricks, that geſſe onely and want skill.

6. Cowardly Captaines, and daſtardly ſouldiers, when as tenne flie before one, and a hundred before tenne, &c.

7. Warre. 8. Scarſitie or famine. 9. Sicknes, as the plague or other mortall diſeaſes epidemiall.

10. Breaking the ſtaffe of bread.

11. Pride. 12. Diſcontentment. 13. Immoderate or no care for things needfull.

14. Idlenes. 15. Vnthankfulnes.

16. Enuie. 17. Couetouſnes. 18. Prodigalitie.

19. All vnlawfull Arts and Trades to get bread.

20. All gaming to get our liuing by, 2. Theſſ. 3. 10.

This alſo may ſuffice for the deprecation.

The thankſgiuing of the fourth petition.

The thankſgiuing may eaſily bee collected out of the ſupplication and deprecation: for wee are to praiſe God for the good things vpon vs, and the euils kept from vs.

Wherein

Wherein wee may eaſily runne through all the aforeſaid vertues and vices, good and bad.

For concluſion of this petition therefore, hitherto appertaineth the fifth commandement eſpecially. Againe, theſe places of Scripture following, are as it were Commentaries to this petition, or rather indices thereof.

The whole 28. chapter of Deuteronomy.
The whole 26. chapter of Leuiticus.
The beginning of the third chapter of *Eſay*.
Pſalme the 144. the 12. 13. 14. 15. verſes.
The ſixt chapter of the firſt epiſtle to *Timothy*.
The ſixt chapter of the Goſpell by *Matthew*.
Prou. the 31. the whole chapter, and ſuch like.

Now after the petition for things temporall, follow the petitions for things ſpirituall, namely for grace and perſeuerance in grace. The fifth petition is for Grace.

Forgiue vs our debts: as we forgiue our debtors.

This petition for grace or remiſſion of ſinne is in nature before the petition for perſeuerance: for firſt a man muſt haue grace before he can perſeuere in grace: whence ariſeth this doctrine: A man muſt be a righteous man, before he can leade the life and die the death of a righteous man: A man muſt firſt haue remiſſion of ſinne, and the righteouſnes of Chriſt iuſtifying and ſanctifying him, before hee can reſiſt temptation, fight the ſpirituall combat againſt the ſpirituall enemie, and be deliuered from the euill of ſin and the curſe. More diſtinctly and plainly theſe particulars doe ariſe from this method. 1 *Order of the fifth petition.*

Firſt, he onely that hath grace can reſiſt temptation.

Secondly, though a man hauing grace to reſiſt, be ſometime foyled by the temptation; yet he ſhall be freed from the euill of the temptation, from the euill of ſinne and the curſe: but contrariwiſe therefore by neceſſarie conſequences.

Thirdly, hee that wanteth grace cannot reſiſt tempta-

tion, but ſhall bee foyled by the Tempter.

Fourthly, hee that wanteth grace, being foyled by the temptation, ſhall fall into euill.

Theſe particular doctrines ſhall afterward bee handled in the ſixt petition, whither the reader is to be referred.

2 *Meaning of the words of the petition.*

The ſecond thing to be conſidered in this petition followeth, which is the meaning of the words. The prayer hath two parts: { The thing asked. / The condition.

The thing asked is (forgiuenes of our debts)

The condition whereupon it is asked (our pardoning others.)

For the better vnderſtanding of the firſt part of the petition, theſe fiue things are to be conſidered.

Firſt, *Quid*, what we aske (forgiue)

Secondly, *Cuius*, whereof we aske forgiuenes (debts.)

Thirdly, *Pro quibus*, for whom we aske forgiuenes (vs)

Fourthly, *Quorum*, of whoſe debts we aske forgiuenes: (ours)

Laſtly, *Per quem:* through whoſe merits, which conſequently doth ariſe from the word (*forgiue*)

What we ask? forgiuenes.

The firſt point is, what wee aske: that is, pardon or forgiuenes. Debts or ſinnes are diſcharged two waies.

1. When the debtor himſelfe doth ſatisfie in his owne perſon: thus the damned men and Angels diſcharge their debt to God, who for that they are neuer able to pay the vtmoſt farthing, are therefore kept in priſon, and damned euerlaſtingly.

2. When another perſon doth ſatisfie for the debtor, and the debt is forgiuen the debtor by him that ſatisfieth. Thus the debts of Gods children are diſcharged through the ſatisfaction of Chriſt, who hath paied the vtmoſt farthing to the creditor, to God his Father for vs. This may be called remiſſion or forgiuenes.

Rom. 11. 6. 1. In reſpect of vs that receiue it, we conferring no merit thereto, nor any way purchaſing it.

Pſal. 116. 12. 2. In reſpect of Chriſt that ſatisfied the debt for vs, wee being

being not able to gratifie him againe in any meaſure.

3. In reſpect of God the Father, who of his free mercie and meere loue to mankinde ſent his only begotten ſonne to diſcharge the debt. Ioh.3.16. Rom.6.23.

This point then hath this vſe: It teacheth vs to caſt down all pride in our hearts, and to emptie our ſelues of all opinion of our owne merits and excellencie, and to come with ropes about our heads before the King of Iſrael. 1.King.20.31.

The ſecond point followeth: whereof we deſire forgiuenes: namely, of our debts, that is, of our ſinnes: for ſinne containeth in it a threefold debt: firſt, tranſgreſſion, or diſobedience, which is the priuation of obedience, by reaſon whereof wee ſtill are indebted obedience to God: for they that doe obey Gods law, notwithſtanding ſtill are indebted obedience, and therefore much more they which diſobey Gods law are indebted obedience through their diſobedience. The Apoſtle ſpeaketh according to this ſenſe concerning the ſumme of the ſecond table, calling loue a debt which wee alwaies owe vnto our neighbour; and ſo by conſequence vnto God: wherefore the neglect of loue is much more a debt. *Whereof we aske pardon? of our debts.* Rom.13.8.

Secondly, ſinne containeth in it the puniſhment, which, by reaſon of our tranſgreſſion, wee are indebted to vndergoe: and according to this our Sauiour Chriſt calleth ſinne a debt, ſaying, that they whom the Sergeant at the commandement of the Iudge caſt into priſon, ſhall not come thence till they haue paied the vtmoſt farthing, that is, ſuſtained the due puniſhment. Matth.5.26.

Thirdly, ſin is a debt in regard of the corruption which accompanieth the tranſgreſſion: for God requireth of vs puritie and ſanctimonie, which we are indebted vnto God alwaies; but much more are wee indebted holines when our hearts are full of impietie, and diſhoneſtie. Briefly then, becauſe all ſinne is a tranſgreſſion of the law, binding the tranſgreſſor in guiltines to ſuffer puniſhment, and corrupting the tranſgreſſor with vncleannes: thence it followeth that the ſinner is ſo greatly indebted to God. Pſal.51.6.

The vſe of this poynt is to ſtirre vs vp diligently to ſeeke pardon of our debts, which doe ſo greatly indanger vs to Gods iuſtice and wrath: and whereby we are triple debtors vnto the Lord, but we are for the moſt part like vnto prodigall dingthrifts, we neuer regard how much we goe vpon the ſcore, we neuer thinke that the day of reckening or payment will come: it were good for vs (according as Chriſt aduiſeth vs:) to agree with our aduerſary quickly, euen while we are in the way with him: it is the Lord with whom we muſt agree, who is a fearefull aduerſarie, that will proſecute law againſt vs before a iudge that will accept no mans perſon, that hath thine owne conſcience as good as a thouſand witneſſes to proue the debt: yea, it is wiſedome to agree quickelie being in the way with him, whileſt he doth reaſon and diſpute the matter friendly in the Miniſterie of the word, leaſt if death and hell, the Lords ſergeant once lay hold vpon vs, and arreſt vs, we be caſt into perpetuall impriſonment.

Matth. 5. 25.

Antidicos.

For whom we aske pardon? for our ſelues and others.

The third poynt followeth, for whom we aske forgiuenes, namely for our ſelues and others, our friends and our enemies.

Pardon for our ſelues.

1 For our ſelues, yea though we know we are the children of God, and haue already obtained pardon at Gods hands for our ſinnes: for Chriſt teacheth his diſciples to make this prayer, who no doubt had their ſinnes pardoned before: but it may be obiected, that it is needles to aske that which a man hath alreadie, and will it not be accounted mockerie to deale thus with God? This knot is diſſolued two waies: (firſt) ſome anſwere that Chriſt teacheth vs to aske forgiuenes, not as it commeth from God, which is graunted already to Gods children, but as it commeth to vs, and as we apprehend and applie the merit of Chriſt for forgiuenes: as if this ſhould be the meaning; Lord giue me grace more effectually to apply to my ſoule by faith, the righteouſneſſe of Chriſt for the pardon of my ſinne: others, and that more fully, anſwer (ſecondly) thus; that it is in the worke of iuſtification or remiſſion of ſinne, as in the

the worke of creation : for as when God had created *Adam*, he was continually preſent with him by his prouidence to ſupport his being, and to ſtay and preſerue his ſubſtance and nature, which prouidence is nothing elſe but as it were a continuall creation ; euen ſo when God hath iuſtified a ſinner, and forgiuen him his ſinnes, he continually is aſſiſtant to the partie iuſtified, vpholding his iuſtification : this cannot be termed properlie a ſecond iuſtification, but a continuall ſupporting of iuſtification, no more than preſeruation can be termed a ſecond creation. Now further this continuall ſupporting of iuſtification is performed by the application of the ſalue to the ſore, of Chriſts righteouſnes to the wounded ſoule of the ſinner : which application is the worke of Gods holy ſpirit principally, and not of faith onely inſtrumentally. For further declaration of this poynt we are to know, that when God iuſtifieth a ſinner, he giueth him whole Chriſt and all his merits for euer, ſo that the partie iuſtified cannot poſſiblie leeſe Chriſt : yet the Lord doth onely applie Chriſt and his merits, as it were the ſalue, to thoſe ſinnes and ſores that are alreadie in his ſoule burſt out, for the which he ſeeketh the ſalue, and for which he asketh pardon and is humbled: afterward as new ſinnes and ſores grow, and hee eſpieth them, feeleth them, and asketh the ſalue for them, the Lord applieth Chriſt the ſalue vnto them. Wherefore directly and fully to anſwere the obiection, Gods children aske at Gods hands that which they haue not : for although in the counſell of God, in the redemption of Chriſt, in the donation of Chriſt to the partie iuſtified by the Father, at the very firſt moment of iuſtification it may truly bee ſaid, that all his ſinnes are forgiuen, paſt, preſent, and to come : yet in regard of the particular application of Chriſts ſtripes to the ſores of ſinne in the ſoule, it cannot be ſaid that the godly mans ſinnes are pardoned, or forgiuen, or cured, or couered, till they be committed, till they be eſpied, till the pardon thereof be asked. Gods children therefore doe not aske a primarie iuſtification, but a ſecondarie application :

Act. 17.28.

Eſay. 53.5.

they doe not desire to be made righteous of persons wholly vnrighteous, but to bee made righteous from some particular vnrighteousnesse: As a man that is, desireth God still to preserue his being by daily bread; so a man that is iustified, desireth God still to support his iustification by a continuall application of the salue to the sore. Wherefore to conclude, Gods actions in iustification are two: first, the donation and gift of Christ: secondly, the application of Christ giuen. As a Chirurgion giueth a boxe of salue to a wounded person, and after applieth plaisters of the salue to the wounds as they breake out in the bodie. And sometime the Lord doth deferre and suspend the application of the plaister of Christs blood to the sores of sin in the soule, that he may prouoke vs the more earnestly to consider of the hainousnes of sinne, more seriously to bewaile sinne, more carefully to auoide future sinnes, seeing the smart of former sinnes is so sharpe, more feruently and with greater perseuerance to pray vnto God for pardon thereof, and with greater ioy and thankfulnes to receiue the pardon of sinne from our gratious God.

The vse of this doctrine then in briefe is thus much: to teach vs daily to obserue our sinnes and particular lapses, and accordingly to descend to a particular confession and penitencie for them, and particularly to desire forgiuenes with the application of Christs righteousnes, according as we doe euery day desire bread for our nourishment.

Psal. 51.

Pardon for others.

2 Thus we pray forgiuenes for our selues: we pray also pardon and forgiuenes for others, yea euen for our enemies, according to the example of Christ, *Stephen*, &c. but this point hath alreadie been handled in the preface of the Prayer, to which place the reader is to bee referred: onely thus much wee are here to learne, pitie and compassion to them that pitie not themselues, that seeing it is vnknowne vnto vs how the Lord will deale with men that liue in impenitencie and grosse sinnes, wee are therefore to hope the best in charitie, and seeing they are of our owne flesh to haue commiseration of them, it may bee that the Lord will

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at the inſtance of a godly mans prayer, which auaileth much, haue mercie vpon them; as it is ſuppoſed hee had mercie vpon *Saul* at *Stephens* prayer, and the Centurion at Chriſts. Iam. 5. 16.

The fourth point followeth, which is, whoſe debts and ſinnes they are whereof wee aske pardon. They are called ours in a double reſpect: firſt, for that they are ours properly, wee hauing committed them againſt the Maieſtie of God, and for that we cannot lay our ſinnes vpon God, the diuell, or other men: for God hee doth not compell vs to commit ſinne, neither doth hee inſpire wickednes into vs, ſeeing he tempteth no man to ſinne: and howſoeuer the diuell or wicked men may tempt vs, yet wee willingly and freely yeeld to the temptation, and take a delight and pleaſure in the committing of ſinne: and though a wicked man be a ſeruant and ſlaue to ſinne and Satan, yet hee is ſo willingly, and he ſelleth himſelfe for a ſlaue, as it is ſaid of *Ahab*. *For whoſe ſins vve aske pardon? ours.* Iam. 1. 13.

2 Sinne is called ours emphatically, to ſignifie thus much, that ſeeing the ſoule that ſinneth ſhall die, and that euery one ſhall beare his owne burthen, therefore we eſpecially ſeeke for the pardon of our owne ſinnes, howſoeuer wee are not to neglect our dutifull and charitable prayers for other men. Ezech. 18. Gal. 6. 4. 5.

The laſt point is, through whoſe merits we aske forgiuenes: which is implied in the word *pardon* or *forgiuenes*: for which purpoſe we muſt know that God is a iuſt God, and therefore he will be ſatisfied wherein his iuſtice is violated, and God can no more forgiue ſin without any ſatisfaction done vnto his iuſtice, than he can ceaſe to be iuſt or ceaſe to be good: wherefore in that Chriſt teacheth vs to aske forgiuenes, there is neceſſarily inſinuated ſome ſatisfaction to bee made to Gods iuſtice: and therefore ſome perſon to make that ſatisfaction: which perſon is Chriſt Ieſus God-man, in whoſe name wee are to pray, and through whoſe ſatisfaction and obedience we obtaine forgiuenes: and ſo God continueth iuſt, becauſe hee pardoneth *For whoſe ſake we aske pardon? Chriſts.*

neth not before he be ſatisfied, and yet is moſt mercifull alſo in prouiding a meanes for the diſcharge of our debt, whereas we were *non ſoluendo*, vtter bankerupts, neuer able to pay our debt: and ſo the Prophets ſpeech is fulfilled:

Pſal. 85. 10. *Mercie and truth are met: righteouſneſſe and peace kiſſe.*

The vſe of which point is to teach vs, that when wee come to aske diſcharge of our debts, we bring our acquittance with vs, otherwiſe we can neuer be diſcharged. And here there is ſome difference betwixt the paiments of men and Gods paiment: for with men the creditor giueth an acquittance to the debtor; but here the ſinner, who is the debtor to God, giueth an acquittance to the creditor, which notwithſtanding before the creditor freely gaue vnto him vpon the diſcharge made by the ſuretie Chriſt Ieſus: briefly and plainly thus much, when we craue pardon of our ſinnes we muſt bring with vs faith to applie Chriſts righteouſnes; which being applied vnto vs, our debts are diſcharged in Chriſt.

This is the firſt part of the petition, *viz.* the thing wee aske. The ſecond followeth, the condition whereupon we aske pardon.

The condition of the petition.

As we forgiue our debtors.

Theſe words are an inſtrument ſeruing to ſeuerall purpoſes: wherein wee may conſider both the meaning and vſe of them. For the meaning of the words two points muſt be noted.

1 How other men are our debtors.

2 How we forgiue other men their debts.

How other men are our debtors.

Firſt, to know how other men are our debtors, wee muſt conſider that ſinne containeth alwaies an offence to God, ſometime alſo an offence to man. The offence which is againſt God is the violating of his holy and righteous law which is the rule of his iuſtice. The offence which is againſt man, is the iniurie which is done againſt the perſon, honor liſe, goods, good name or honeſtie of any man, whereby

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any of them is diminiſhed or aboliſhed in our neighbour: as in murther, the life of a man is diminiſhed; in theft, his goods; in ſlaunder, his good name; in fornication, his honeſtie, &c. Now the offence and iniurie of our neighbour containeth the debt which wee owe vnto him: for firſt, in that we haue wronged him, we haue not loued him, and ſo we owe loue vnto him: ſecondly, we owe a ſatisfaction or amends, which in equitie muſt be made to the partie iniuried: thirdly, we owe vnto him a certaine puniſhment alſo, which in equitie may bee exacted and inflicted vpon the partie offending. And in theſe reſpects other men are our debtors.

Secondly, we forgiue other men their debts, when wee remit, not the tranſgreſſion of Gods law, for that wee cannot, for none can forgiue ſinne but God: but either the wrong, the ſatisfaction, or the puniſhment: ſometime all three, ſometime two, ſometime one onely, namely the wrong or iniurie done vnto vs; which wrong we doe here profeſſe our ſelues readie to forgiue, and thereupon deſire God to forgiue vs. *How we forgiue other men.*

But for further declaration of this matter wee are to remember theſe things.

Firſt, when man forgiueth the wrong, God doth not alwaies forgiue the ſinne: for there bee many perſecutors whoſe ſins are neuer forgiuen of God, and yet Gods children that are perſecuted by them forgiue them the wrong, which through their perſecutions they ſuſtaine: ſo Chriſt and *Stephen* prayed for their perſecutors, ſome of whom (as is probable) God neuer pardoned.

Secondly, though man doe not forgiue the wrong, yet the Lord ſometime may and doth forgiue the ſinne: for if there be any man found ſo cruelly mercileſſe as that he wil not forgiue his enemies, his ſinne is the greater, and his charitie is the leſſe, and hee can haue little or no comfort that God will pardon him: but if the partie that hath done the wrong, doe craue pardon at Gods hands, and ſatisfie or make reſtitution according to equitie to the partie

wronged, the Lord forgiueth the ſin and the wrong both to himſelfe and to man: for God can forgiue, and doth forgiue both, vpon performance of the condition of true
Mat. 5. 24. repentance, which containeth in it ſatisfaction or reſtitution or amends.

Thirdly, though God forgiue the ſinne, and man alſo forgiue the wrong, yet man may vrge the partie culpable to ſatisfaction and puniſhment according to the law of God, and of the nation where they liue: yea ſometime the partie wronged ought ſo to doe neceſſarily, otherwiſe hee ſhall ſinne againſt God and the Common-wealth. This
Luk. 23. 40. 41. wee ſee euidently in the theefe vpon the croſſe: God forgaue him his ſinne, and yet he confeſſeth he was iuſtly pu-
Iudg. 7. 19. 20. niſhed: and *Achan* was puniſhed according to Gods commandement, and yet it is very probable by his confeſſion of his fault that hee repented: and certaine it is that *Ioſua* forgaue the wrong: and if *Moſes* had ſpared any murderer or adulterer from death, hee had offended God, and damnified the common good, ſeeing that ſuch ſinnes doe defile a nation.

All which hath this vſe, that though a man doe proſecute a felon, or a murderer to death, yet hee may forgiue him: and therefore the guiltie perſons want charitie, in reuiling and making outcries againſt the perſecutors of iuſtice, as if they were blood-ſuckers, and ſo foorth: for ſometime the qualitie of the offender is ſuch, as that if hee bee ſuffered to liue, the Common-wealth is in daunger to ſuſtaine much detriment, beſides the great offence done to the righteous law of God, which hath awarded death to ſome ſort of ſinners. Againe, much more therefore is it lawfull for a man to commence ſuite of law, and to be the plaintife in a manifeſt iniurie thereby to recouer his right, and to obtaine ſatisfaction, and that without any breach of charitie: for there is a difference to be made betwixt an Enemy & an Aduerſary: the one is cauſed of hatred to the
Echthros. Antidicos. man: the other of a loue to iuſtice; and a man may retaine loue and be another mans aduerſarie; ſo can hee not and be

be his enemie: wherefore if a man haue a controuerſie with another, and retaine loue and charitie with his neighbour, (as hee may very well) notwithſtanding the ſuite, hee may worthily partake in the Sacrament of the Lords Supper, though ſome bogle at it: wherein they bewray either their malice, ignorance or ſuperſtition.

Thus we ſee the meaning of the condition: now the vſe thereof is three-fold.

1 It is a probation of our charitie and loue to our brethren, whereby wee may gather comfort of pardon from God, or be terrified and humbled through deſpaire thereof. This is euidently expounded by our Sauiour Chriſt, ſaying: If you forgiue others, God will forgiue you: or if you will not forgiue others, neither will God forgiue you. Mat. 6. 15. & 18. 33.

2 It ſerueth for a profeſſion of our loue and charitie to others, yea towards our enemies by forgiuing them: for by this ſpeech publikely vttered in the aſſemblie of the people we proclaime to all the hearers our inward diſpoſition, which certainly doe poſſeſſe the hearts of all thoſe, whoſe ſinnes the Lord hath pardoned.

3 It ſerueth for an argument enforcing the petition for remiſſion of ſinnes as if this were the ſenſe: Lord forgiue vs, for we forgiue others: as if this were the argument: The mercifull ſhall obtaine mercie. Luk. 11. 4.

But we Lord are mercifull in pardoning others:

Therefore Lord be mercifull in pardoning vs.

And for this latter vſe wee are to know, that none of all the petitions haue a ſpeciall argument particularly fixed to the ſide of it but this, as if our Sauiour Chriſt would ſignifie vnto vs thereby the weakenes of our faith in that matter which moſt concerneth vs, *viz.* the pardon of our ſins, and the meanes whereby we might beſt fortifie our weaknes by forgiuing our enemies.

This is the ſecond thing conſidered in this petition, the meaning of the words: now followeth the third thing, which is the Supplication.

3 *The ſupplication of this petition.*

The things which wee aske in this petition are ſpecially three.

1 Humiliation, and that is inſinuated by conſequent.

2 Iuſtification, and that is expreſſed in one part, *viz.* forgiuenes.

3 Charitie, and that is included in the reaſon.

Humiliation. Firſt Humiliation, which neceſſarily is implied in that we aske pardon: for a man will neuer aske that which hee needeth not, or whereof he feeleth no want: he that is ſick, and ſeeth and feeleth his ſicknes, will ſeeke and aske the meanes of health: he that is in health, as he feeleth no ſicknes, ſo he will ſeeke for no cure: Humiliation containeth theſe particulars.

Mat. 9. 12.

Sight of ſinne. 1 A ſight and knowledge of our ſinnes, and of the curſe of the law due vnto ſinne, which is the theoricall or ſpeculatiue knowledge in the braine.

Senſe of ſinne. 2 A ſenſe and feeling of the heinouſneſſe of ſinne, and the intolerable burthen of Gods wrath due vnto ſinne, which is a further impreſſion in the heart and affection. Now both theſe befall ſome of the wicked, as *Caine* and *Iudas*, who becauſe they felt their ſinne, no doubt knew them: and from theſe two ſometime in the wicked the Lord wringeth,

Geneſ. 4. 13.
Mat. 27. 4.

Confeſſion of ſinne. 3 A confeſſion of ſinne with the deſerued puniſhment. This confeſſion ariſeth from a double fountaine and cauſe: in the wicked it groweth from deſpaire and murmuring, and it is ioyned with blaſpheming and much outrage, as in the former examples of *Iudas* and *Caine*, who were compelled to confeſſe their ſinnes againſt their liking, for they deſired to hide them.

In the godly and penitent and honeſt heart, this confeſſion ariſeth from hope of eaſe and pardon, from hatred and wearines of his ſinne, and it is ioyned with Gods glorie, and it is performed willingly, and vndertaken voluntarily without compulſion: and howſoeuer there be a little ſtrife with the ſhame of the world which might perhaps befall him vpon the confeſſion of his ſinne to others, yet he is content

Prou. 28. 13.
Pſal. 51. 3. 4.
Iob. 31. 33.

content therein alſo to deny himſelfe that God may be glorified, himſelfe comforted, and others inſtructed by his example. Pſalm. 51. 13.

4 An earneſt and feruent deſire to be releaſed of the burthen of ſinne: this was apparant in the Prophet *Dauid* after his murther and adultery, which appeareth by the often gemination of the petition for Mercy: this the Apoſtle *Paul* expreſſeth alſo in his outcrie after the combat: this is called ſpiritual hunger and thirſt by our Sauiour Chriſt, the Prophet *Eſay* and the Apoſtle *Iohn* in the Reuelation, and by the Prophet *Dauid* in the Pſalme, compared to the longing of a woman with child, and to the deſire that the Hart hath to take the ſoile being chaſed with hounds. *Deſire of deliuerance from ſinne.* Pſalm. 51. Rom. 7. 24. Mat. 5. 6. Eſay. 55. 1. Apoc 22. 17. Pſal. 143. 6. Pſalm. 84. 2. Pſal. 42. 1. 2.

This deſire of grace as it is the greateſt and beſt degree of humiliation, ſo it is a ſtep to iuſtification, which followeth.

In the ſecond place after humiliation, followeth iuſtification, which containeth theſe ſpecialties. *Iuſtification.*

1 The matter of iuſtification, which is Chriſt, and his merits of all ſorts, both in doing and ſuffering; in ſatiſfying for ſinne, and his abſtinence and freedome from ſinne; in his obedience paſſiue, aboliſhing the curſe by his croſſe; and actiue, in purchaſing grace and glory by performing the commaundement: and habituall in the ſanctification and heauenly qualification of his humane nature, with the graces of Gods Spirit out of meaſure. *Matter of iuſtification.*

2 The forme of iuſtification, which is the tranſlation of our ſinnes from vs to Chriſt, and Chriſts righteouſneſſe from himſelfe to vs; *For the chaſtiſement of our peace was vpon him, and by his ſtripes wee are healed:* for, that our puniſhment might iuſtly fall vpon him, firſt our ſinnes muſt of neceſſitie be imputed to him, and then that we might be deliuered from the puniſhment which we had deſerued, his ſufferings muſt needs be applied vnto vs. Againe, although by the ſufferings of Chriſt imputed vnto vs, we are freed from ſinne and the curſe: yet except Chriſt had fulfilled all righteouſneſſe for vs in obeying the commaundement, *Forme of iuſtification.* 2. Cor. 5. 21. Eſay. 53. 5. Rom. 10. 3. 4. Mat. 3. 15.

we had neuer been ſanctified by grace, and bleſſed with glory, for his paſſion procureth our deliuerance, and his obedience purchaſeth our ſaluation. Iuſtification therefore containeth:

1 The tranſlation of our ſinnes vpon Chriſt.

2 The imputation of Chriſts obedience to vs.

This imputation is performed partly by the holy Ghoſt, who beſtoweth Chriſt and his merits vpon vs, partly by faith in our ſelues, which applieth Chriſts righteouſneſſe vnto vs. Here is the proper place of *Faith*.

Efficient cauſe of iuſtification. 3 The ſpecialty of iuſtification is ỹ efficient cauſe, which is the Mercie of God, the Grace of God, the Loue of God, who of his meere mercie, gracé, and loue, ſent his Sonne to doe and ſuffer for vs whatſoeuer his iuſtice required, and doth daily applie vnto vs the vertue of both.

Charitie, or the finall cauſe of iuſtification. In the fourth and laſt place followeth Charitie or Loue to our brethren and enemies, which is the fulfilling of the ſecond table of the Commaundements, and which is the finall cauſe of iuſtification in reſpect of men: and this is directly ſignified vnto vs in the condition or argument annexed to this petition: *as we forgiue our debtors*. But becauſe all theſe particulars, though to another end, and after another manner, haue been already diſcourſed in this treatiſe, here of purpoſe I omit their further handling.

4 *The deprecation of this petition.* And this may ſuffice for the ſupplication, comprehending the things we pray for in this petition: now followeth the fourth thing, which is the deprecation, containing thoſe things which we pray againſt, and they are theſe ſixe following.

Blindnes of minde. 1 Blindnes of minde, which is when men continue in ſinne without any conſideration thereof, either baniſhing the thought of it out of their mind, or ſlubbering the matter ouer with a negligent conceit, as that we are all ſinners, and the beſt man hath his infirmities. Againe, vnto blindnes of minde, as neere of kinne, may be added a reprobate 2.Cor.4.4. Rom.1.28. minde, when men are bereſt of all difference of good and euill, neuer making bones (as we ſay) of ſinne againſt nature,

ture, which the Apoſtle calleth things not conuenient, or not agreeing with the light of nature.

2 Hardnes of heart, which is a fruit of the former, when men are neuer troubled in their conſciences for moſt feare- full ſinnes: this was that fearefull iudgement which befell *Pharaoh*, who had a heart more hard than the Adamant, neuer trembling at all that fearefull wrath which God exe- cuted vpon Egypt. Contrarie to this is a ſoft and fleſhie heart, as the Prophet calleth it a heart prickt with the fee- ling of ſinne, a heart that doth tremble at Gods word. *Hardnes of heart.* Exod. 5 & 6. &c. Ezech. 11. 19. Act. 2. 37.

Both theſe ſinnes may bee intitled with one generall name, the ſpirit of ſlumber or ſecuritie, eyes that doe not ſee, eares that doe not heare, a heart that doth not vnder- ſtand, as the Prophets prophecie. *Securitie.*

3 Opinion of our owne righteouſneſſe, a matter very common with the naturall man and the ignorant multi- tude, who therein iumpe with the Iewes in *Pauls* time, who were taught by the Phariſies the patrons of that here- ſie, and with the Papiſts in our time; whereas the Lord Ie- ſus Chriſt reproueth the Angell of the Church of Laodi- cea for that very fault, who ſaid he was rich, being indeede poore, and ignorant of his pouertie. Theſe are proud iuſti- ciaries, who as they are blind, ſo are they bolde in their blindnes; ſaying they can ſee, and therefore their ſinne re- maineth, whereas if they would confeſſe themſelues to be blind, they ſhould haue no ſinne, for Chriſt would take it away. *Opinion of our owne iuſtice.* Rom. 10. 3. Luk. 18. 21. 11. Mark. 10. Apoc. 3. 17. Ioh. 9. 41.

4 Vpon this conceit of our owne righteouſneſſe, fol- loweth neceſſarilie either a contempt, or light eſtimation, or no regard at all of Chriſts righteouſneſſe and his merits. Chriſt ſaith, *the whole haue no need of the Phyſitian:* that is to ſay, they that iudge themſelues to be in good health, that thinke they are righteous, will neuer regard Chriſt, who is the Phyſitian of the ſoule, and the phyſick alſo. *Neglect or contempt of Chriſt.* Rom. 10. 3.

After this followeth vnbeleefe or infidelitie, with the oppoſite pride and preſumption, which when they haue a long time wrought vpon the heart of a carnall man, if the *Vnbeleef, infidelitie, preſumption, deſpaire,*

Lord

Genes. 4. 13. Mat. 27. 4. Lord at length open the eyes of that wretch to ſee his ſinnes, then deſpaire ruſheth vpon him, which is the next neighbour to vnbeleefe.

Hatred, Malice, Reuenge. 6 Hatred, not forgiuing others that iniurie or wrong vs: hereto appertaineth malice, and a deſire of reuenge, things too common in the world: ſome ſay, I may forgiue, but I will neuer forget: others, I will pray for him, but I will neuer truſt him: ſome malefactors when the rope is about their necke proclaime their eternall hatred to all the executioners of iuſtice. Hitherto alſo appertaineth the diſcouering of our neighbours infirmities, whereas *Loue couereth a multitude of ſinnes*, that is, of priuate infirmities which thou knoweſt in thy neighbour.

1. Pet. 4. 8. Prou. 10. 12.

5 *The thanksgiuing of this petition.* This may ſuffice for the deprecation: the thankeſgiuing now followeth, which may eaſily be collected out of the former by induction of particulars before mentioned.

Thus the petition for grace is handled.

Now followeth the laſt petition, which is for perſeuerance.

And leade vs not into temptation, but deliuer vs from euill.

1 *Order of the laſt petition.* The order of this petition after the former is very due and iuſt, for perſeuerance followeth grace, and is a neceſſarie conſequent thereof: here the doctrines mentioned in the order of the former petition are to be handled.

Grace and perſeuerance inſeparable. Firſt, that grace and perſeuerance are inſeparable: for no temptation, no ſinne, no affliction ſhall be able to ouerthrow the grace of God in the man that is indued therewith, for hee hath built his houſe vpon the Rocke like a wiſe man, and therefore though the raine fall, and the floods come, and the windes blow and beate vpon the houſe, yet the houſe ſhall not fall, for it is builded vpon the Rocke Chriſt. And Chriſt telleth *Peter* that the gates of hell ſhall not preuaile againſt the Church that is built vpon this Rocke: and certainely if God ſhould once giue grace to a man, and after ſhould take it away, then this abſurditie would

Mat. 7. 24. 25.

Mat. 16. 18.

would follow that God ſhould repent, that he ſhould alter and change, for God truely loueth him that hath grace, and he truely hateth him that falleth away finally and totally from all grace: and ſo God ſhould be as man, mutable and changeable; which is blaſphemous to Gods infinite perfection, *With whom there is no variableneſſe nor ſhadow of changing, for the ſtrength of Iſraell will not lie nor repent, for hee is not a man that hee ſhould repent.* Againe, this would follow as abſurd as the former, that it might be ſaid, God hath from eternity Elected and Reprobated the ſame man: Chriſt hath both redeemed, and not redeemed the ſame man: the ſame man is fleſh of Chriſts fleſh, and bone of his bone, and a limme of the diuell: the ſame man is a member of the Catholike Church, and no member of the Catholike Church: which things becauſe they haue no congruitie with themſelues, and with the courſe of the Scriptures, are therefore to bee reiected as groſſe abſurdities, and the trueth remaineth firme: That grace hath perſeuerance as neceſſarily annexed to it, as the Sunne hath light, or the fire heate.

Iam.1.17. 1.Sam.15.29.

Secondly, this doctrine ariſeth from the former, that he which hath grace can in ſome meaſure reſiſt temptation, and if ſo be that ſometime through the violent whirlewinde of a temptation, he take the foyle by the temptor, yet after hee recouereth himſelfe and gathereth more ſtrength and courage to the next encounter, and at the length giueth his enemie the ouerthrow, and triumpheth ouer him; and this power and grace is communicated vnto vs from Chriſt our head, who was therfore tempted, and ouercame the temptor, that when we are tempted we might reſiſt and preuaile being ſuccoured by him. Hence it is that the Apoſtle willeth to reſiſt the diuell, and he will flie from vs: and Chriſt promiſeth vs a place in his throne if we ouercome: all which doe import thus much, that as it is a thing poſſible to reſiſt the diuell, to put him to flight, to ouercome him; ſo the children of God haue this facultie communicated

He that hath grace reſiſteth the temptation.

Mat.4. Heb.2.18. Iam.4.7. Apoc.3.21.

1. Cor. 10. 13. municated vnto them from Christ that broke the serpents head.

Now followe two other doctrines collected by contrarie: *viz.* that if perseuerance follow grace, then no grace no perseuerance.

A wicked man cannot resist temptation: though he may refraine from sinne.

First therefore, hee that wanteth grace cannot resist a temptation, for although peraduenture a wicked man may be solicited to commit some sinne whereto he hath an indisposition, yet he cannot properlie be said to resist the temptation, but only to refraine the sinne: for in resisting a temptation there is the spirituall combat betwixt the flesh and the spirit, each of them lusting against other, which is not in a man destitute of grace, who is all flesh and no spirit: and so the will of a wicked man and his affections may resist the motion of his vnderstanding, or his conscience may terrifie his will and affection; but there is not an opposition of grace and sinne in one and the same facultie or affection, for the strong man hath the possession of the castle, and he ruleth there as it pleaseth him without contradiction.

Gal. 5. 17. Rom. 7.

Luk. 11. 12.

The wicked fall into euill.

Secondly, the wicked man wanting grace and perseuerance, must of necessitie fall into euill, according to the prouerbe of the wise man: A iust man falleth seuen times and riseth againe, but the wicked fall into mischiefe: but this doctrine shall more euidently appeare afterward in the whole discourse of the meaning of this petition, which is the second generall now following.

Prou. 24. 16.

2 *The meaning of this last petition.*

We are to vnderstand that there are two great enemies of grace, which continually lay siege against vs.

1 The first is Temptation. 2. The second is Euill.

Against both these our Sauiour Christ teacheth vs to pray in this petition. The first enemie of grace, and impediment of preseruation is Temptation, in these words.

Leade vs not into Temptation.

Here we are to consider two things.

1 What Temptation signifieth.

2 What

2 What it is to leade into Temptation.

First, temptation in the Scripture hath diuers significations: ſometime it ſignifieth affliction: ſo the Apoſtle *Iames* ſaith, that wee ſhould account it all ioy to fall into manifold temptations, meaning afflictions: this is not the ſignification of the word in this place, for that is included in the next clauſe. *What it is to tempt, and what is temptation.* *Affliction is temptation.* Iam. 1.2.

Secondly, temptation ſignifieth that triall which man taketh of God; ſo the word ſignifieth in the Pſalme, whereas the Prophet vbraideth the Iſraelites for tempting God in the wildernes. Thus the diuell perſwaded Chriſt to caſt himſelfe vpon the immediate prouidence of God, in caſting himſelfe down from the temple, which was to tempt God: and this is not the meaning of the word in this place. *To tempt God.* Pſal. 95.9. Mat. 4.7.

Thirdly, temptation ſignifieth that triall which man taketh of man to intrap him and bring him into daunger of law: ſo the Phariſies and Herodians tempted Chriſt, and thus was Chriſt tempted diuers times in the Goſpell: and this is not the meaning of the word in this place neither. *To tempt or intrap a man.* Matth. 22.18.

Fourthly, temptation ſignifieth that triall which God taketh of man to manifeſt to himſelfe and others what is in him. So God tried *Adam* in the eſtate of innocencie: ſo God tried *Abraham* in commanding him to ſacrifice his ſonne: and thus God daily trieth his children for diuers ends. Neither is this the meaning of the place. *To trie what is in man.* Geneſ. 3. Geneſ. 22.1.

Laſtly, temptation ſignifieth that triall which the diuell taketh of man to cauſe him to commit ſinne by his entiſements, who in this reſpect is called the tempter: and thus the diuell tempteth man: 1. by proſperitie, 2. by aduerſitie, 3. by example, 4. by ſuggeſtion; though for the moſt part ſuggeſtion is the generall affection of all the other three: for that in time of proſperitie, and aduerſitie, and by euill examples the diuell infuſeth his temptations into our mindes, though ſometime he inſpireth his temptations ſuddenly by occaſion of no obiect at all: as we may ſometime haue experience by ſome fearfull blaſphemies, which *To ſolicite man to ſinne.* Mat. 4. *How man is prouoked to ſinne by Satan.*

ſuddenly without any dependance of former cogitations or obiects ruſh into our mindes: and according to this latter ſignification temptation is taken in this place.

VVhat it is to lead into tentation.

Further, we are to conſider what it is to leade into temptation: for which point we muſt know it containeth theſe foure particulars.

Deſertion or the forſaking of the creature.

1 The leauing of the creature or forſaking the creature, not as though God ceaſed to ſupport and ſuſtaine the nature or naturall powers of the creature, but for that he ceaſeth to ſupplie a ſecond grace to the firſt, he withdraweth his ſecond grace: this the Prophet *Dauid* feared, and therfore prayeth God not to forſake him ouerlong or ouermuch: and to this ſenſe the Prophet intreateth the Lord to confirme him with a ſtrong ſpirit after his lapſe into ſinne, for preuenting of future lapſes. This firſt part is called Deſertion.

Pſal.119.8.
Pſal.51.11.

Deliuering the creature to his owne luſts.

2 Deliuering ouer the creature to his owne luſts: when God hath withdrawne his ſecond grace, the firſt grace is not of abilitie to encounter the luſts of the fleſh, but the luſts of the fleſh doe fight againſt the ſpirit, and ouermaſter it for the preſent. This phraſe of deliuering vp, the Apoſtle applieth to the Romanes in regard of the repreſſing or refraining grace: ſaying, *God gaue them ouer to vile affections, to a reprobate minde, &c.* And after this,

Rom.1.24.26.28.

The efficacie of Satan.
1.Chro.21.1.

3 The creature is in the power and hands of the diuell in a certaine meaſure: ſo as he may tempt him and preuaile ouer him to the committing of moſt fearefull ſinnes, as he did preuaile with *Dauid*, and *Peter*, and others.

Excecation, induration: blindnes of mind, hardnes of heart.
2.Sam.10.5. & 12.16.

4 Vpon this followeth a kinde of excecation and induration, when the ſeruant of God maketh little conſcience of ſinne: and doth not ſenſiblie feele and perceiue Gods diſpleaſure againſt ſinne. This was in *Dauid*, who continued in his murder and adulterie three quarters of a yeere, in which time there was a ſpirituall miſt of carnall ſecuritie which couered his minde and heart, which afterward was diſperſed: and thus the Lord is ſaid actually to blinde and harden men: as we ſee in the kingdome of Antichriſt, and

in

in the old Iewes, and in *Pharaoh* the King of Egypt; whoſe eyes the Lord blinded, and whoſe heart the Lord hardened. 2. Theſ. 2. 11. Eſay 6. 10. Exod. 4. 21.

Here a ſcruple may ariſe, *viz.* that ſeeing God blindeth men, and hardeneth their hearts, he therefore may be ſaid both to be the author of ſinne, and to tempt to ſinne: both which neuertheleſſe the Scripture peremptorily denieth to be in God; as being contrarie to his infinite goodnes. For anſwere whereof, wee muſt remember that God may bee ſaid to harden and blinde, and tempt, and yet neither is the author of ſinne, nor a tempter to ſinne. Pſal. 5. 4. Iam. 1. 13. *God is not the author of ſin.*

Firſt, God tempteth man eſpecially foure waies.

1 By afflictions, which are therfore called temptations, Iam. 1.

2 By a commandement ſpeciall: as that of *Abraham*, Geneſ. 22. 1.

3 By proſperitie and abundance of outward things, Prou. 30. 9.

4 By occaſioning obiects: as Geneſ. 3. God obiected the apple to *Adams* and *Eues* eye: and 2. Theſſ. 2. God ſent vpon them ſtrong deluſions: which is to be vnderſtood in regard of the obiect entiſing and deluding. True it is therefore that God doth tempt, but he doth not tempt to ſinne: the Lords temptation may more properly be called a probation than temptation: hee rather doth trie what euill is in vs, than moue vs to euill: rather he proueth what we wil doe, than ſtirreth vs vp to doe any thing: wherefore wee are to diſtinguiſh betwixt theſe two words; *temptation* and *probation*: howſoeuer they may perhaps ſometime admit one and the ſame ſignification. *Dokimazein.* *Peirazein.*

Secondly, and more fully to the purpoſe: God hardeneth, Man hardeneth, and Satan hardeneth in diuers conſiderations.

1 Man hardeneth his owne heart by refuſing the grace offered in the meanes of ſaluation: and thus Chriſt complaineth that when hee would haue gathered the Iewes together, they would not. And thus in the Pſalme the Pro- *How man hardeneth his owne hart.*

Pſal.95.7.8. phet exhorteth the people not to harden their hearts, as their fathers did at Maſſah and Meribah: but to heare the voyce of the Lord to day.

How Satan hardeneth mans hart. Heb.3.13. 2 Againe, Satan hardeneth mans heart by perſwading and tempting to refuſe grace, to continue in the practiſe of ſinne, in impenitencie, and ſo by conſequent there is ſuch a callion or hardnes brought vpon a man, through the daily cuſtome of ſinne, by the ſubtiltie of Satan, that all the meanes of grace rebound backe againe, as a ball caſt againſt a ſtone wall.

How God hardeneth mans heart. Mat.20.15. 3 Laſtly, when a man is come to this paſſe God hath his worke alſo; for he withholdeth his grace, which he is not bound to giue except it pleaſe him, he being the abſolute Lord of his owne: and hauing left vs to the ſwinge of our owne corruption, hee notwithſtanding euery day, or very often, ſmiteth our hard harts with his word, with his iudgments, with his bleſſings, with the motions of the ſpirit, or of our owne conſcience; the which not breaking our ſtony Ierem.23.29. hearts to contrition (as the ſtone is broken by the hammer of the workman) which is the proper effect of Gods word; by accident the heart is hardened, as the ſtiddie the more ſtrokes lighteth vpon it, the more it is beaten together, the faſter is the ſubſtance, and ſo the harder: and ſo in his iuſtice and iudgement puniſheth one ſinne with another, caſting occaſions and obiects whereupon the corruption that is in man worketh to the committing of moſt vile abominations: as the Gentiles fell from idolatrie to ſins againſt Rom.1. nature, they in the ſeate of Antichriſt neglecting the loue 2.Theſ.2. of the truth, were ſtrongly deluded by the occaſion of entiſing obiects to beleeue lies: as namely, all thoſe lying ſignes and fables mentioned in their Legends. And thus God hardeneth: and in the ſame ſenſe he blindeth.

Summarily therefore God doth thus harden the heart, and blinde the minde, and tempt the creature, and ſo leade into temptation; but is not the author of ſinne, or tempter to ſinne.

Thus much for temptation, which is the firſt enemie of grace

grace and impediment of perſeuerance: now followeth the ſecond, which is euill.

But deliuer vs from euill.

Here alſo we are to conſider two things. *What is good and euill.*

1 What is euill.

2 What is to deliuer from euill, or how God deliuereth from euill.

Firſt therfore to know what euill is, we muſt know what good is, that by the oppoſition of contraries the matter may be more euident. Good is of three ſorts: for there is a naturall good, a morall good, and a good inſtrument: and ſo by contrarietie: there is a naturall euill, a morall euill, and an euill inſtrument.

A natural good is whatſoeuer God hath at the firſt created: ſo the Lord ſaith that all his works were good: which muſt needes be vnderſtood of that naturall goodnes, that is, of the good eſſence and qualities wherewith God indued his creatures: for the beaſts, and the plants, the foules and fiſhes, the heauens and meteors, the earth and metals are onely good in reſpect of their eſſence and qualities, for they are not capable of vertue or vice, ſeeing that God neuer gaue the law morall vnto them. *A naturall good.* Geneſ. 1. 31.

A morall good is whatſoeuer qualitie is in the reaſonable creature agreeable to the law morall, commonly called the tenne commandements: as alſo whatſoeuer qualitie is in man agreeable to the Goſpell, the ſumme whereof is repentance and faith, which are qualities ſupernaturall infuſed into man. *A morall good* Geneſ. 1. 31. Micah. 6. 8.

A good inſtrument is whatſoeuer God in his mercie and loue to his children vſeth as a meanes to procure the good of his Church, though it be the diuell, though it bee ſinne, than which there is not a greater euill; yet it is not *ſummum malum:* for that God vſeth ſinne as an inſtrument of good, and therefore ſinne is not abſolutely euill, for it hath a reſpect of good. It is euery way euill in it ſelfe: but God which is infinitely good turneth euill to good, and bringeth light out of darknes: yea further whatſoeuer God vſeth *A good inſtrument.* Rom. 8. 28. 2. Cor. 4. 6.

vſeth as an inſtrument of his glorie in his mercie and iuſtice is inſtrumentally good: and ſo there is no *ſummum malum*, though there be *ſummum bonum*.

We ſee the kindes of good: let vs ſee alſo the kindes of euill.

A naturall euill. A naturall euill is whatſoeuer is oppoſed to a naturall good: and that is commonly called *malum pœnæ*, the euill of puniſhment: namely, whatſoeuer ſerueth for the ouerthrow and deſtruction of Gods creature, that which God created ſecondarily after the fall: thus the Prophet ſaith Eſay.45.7. directly that God created euill as well as good, that is, puniſhments and afflictions of all ſorts, as pouertie, deformitie, ſicknes, famine, death, damnation: and whatſoeuer other euill ſerueth for the execution of Gods iuſtice vpon thoſe that violate the iuſtice of God.

A morall euill. A morall euill is whatſoeuer is oppoſed to a morall good, namely ſinnes of all ſorts, whether againſt the decalogue or the Goſpell, commonly called *malum culpæ*: and this is the fountaine of the former euill of puniſhment: for if there had been no ſinne, there had been no iudgements, no puniſhments prepared for ſinne.

An euil inſtrumeat. An euill inſtrument is, whatſoeuer God in iuſtice and wrath againſt ſinne and ſinners turneth to the hurt of the Prou.1.32. ſinner: thus the diuell, the world, riches, honour, pleaſure, the word and meanes of grace, are turned to bee inſtruments of Gods wrath, and ſo of euill to the wicked: for as God doth turne euill to good to them that feare him, ſo he doth turne good to euil to them that hate him: for among things created by God, or deuiſed by the creature, there is nothing abſolutely good, or abſolutely euill, but euery good may haue ſome relation of euill, and euery euill may haue ſome reſpect of good. Thus wee ſee what euill is in generall, but more ſpecially wee muſt know that there is furthermore *the euill of euill*: which although it bee generally ſuggeſted in the former diſtinction of good and euill, yet neuertheleſſe here muſt more diſtinctly bee noted. Wherefore we muſt obſerue alſo that there are foure combinations

binations of good and euill, which are theſe following.

1. The good of good. 2. The euill of good.
3. The good of euill. 4. The euill of euill.

The good of good is that fruite or commoditie which Gods children reape by all the gifts of God; as the benefit of health and wealth, peace and libertie, the word and all the meanes of grace, whereby the godly man is not only comforted and refreſhed in his bodie, but furthermore fed and nouriſhed and ſtrengthened in his ſoule to conuerſion and ſaluation. *The good of good.*

The euill of good is that hurt and detriment which the wicked reape by all the gifts of God aforeſaid, as that not onely their life, health, peace, libertie, wealth and proſperitie in the world, but alſo all the meanes of grace and ſaluation becommeth the bane and poyſon both of ſoule and bodie to their euerlaſting damnation another day: that although the wicked are nouriſhed by their meate, and cured by their phyſicke, and inſtructed and reproued by the word, &c. yet there is a ſecret poyſon therewithall infuſed into their ſoules, which ſhall another day in Gods appointed time burſt out to their vtter ouerthrow. *The euill of good.*

The good of euill is that good which the Lord as a skilfull Phyſition gathereth from the afflictions and ſinnes of his children, as it were a purgation out of poiſon: for God can and doth expell one ſinne with another, and many ſins with afflictions: as a father, correcting, and amending the faults of his children by correction. *The good of euill.*

The euill of euill is that damage which the wicked ſuſtaine by falling into ſinne, and the puniſhment thereby deſerued, which is that thereby their damnation is increaſed, for a great meaſure of wrath is heaped vp by their ſins, and a greater number of ſinnes are committed by their afflictions. Thus we ſee what euill is: and by contrary what good is. *The euill of euill.*

Now followeth the ſecond thing, which is how God deliuereth from euill: which in part may be conceiued by the former diſtinctions. Yet thus much for the preſent purpoſe *How God deliuereth from euill.*

poſe God deliuereth vs from euill foure waies.

Firſt, by preſeruing vs from committing of ſinne.

Secondly, by freeing vs from iudgements due to ſinne.

Thirdly, by freeing vs from the hurt of ſinne and affliction.

Fourthly, by turning all thoſe ſinnes which we commit, and the afflictions which we ſuſtaine, to our good.

This may ſuffice for the ſecond generall poynt to bee conſidered in this petition, *viz.* the meaning of the words.

Now followeth the third generall, which ſhould be the ſupplication: but becauſe the petition is propounded negatiuely and by way of deprecation, as none of the reſt are, therefore it ſhall be conuenient to alter the order formerly propounded, and to ſpeake in the third place of the deprecation, annexing in the fourth place the ſupplication.

3 The things that wee pray againſt are theſe following.

The deprecation of this laſt petition.

Againſt tentation.

1 Temptation, but not abſolutely againſt temptation, but ſo far forth as it is a means to draw vs away from God to commit ſinne: and ſo the Apoſtle *Paul* prayeth, that the pricke of the fleſh might be remoued from him, which he
2. Cor. 12. 7. 8. tearmeth the Angell of Sathan, becauſe that the diuell ſent it for a diueliſh end, howſoeuer God ſent it for his humiliation and humilitie: by temptation in this place, vnderſtand ſolicitation to ſinne.

Againſt affliction.

2 Affliction, but not abſolutely againſt it neither: only ſo farre forth is it lawfull to pray againſt afflictions, as they are the puniſhments of ſinne, the curſe of God, meanes to
Prou. 30. 9 driue vs to impatiencie, or to take Gods name in vaine: ſo *Agur* prayeth againſt pouertie, which is one kinde of affliction.

Here before we proceede any further, two queſtions or doubts muſt be diſcuſſed and reſolued and that ioyntly, each depending of other.

1 Whether it be lawfull to pray for a temptation or a croſſe.

2 How farre forth it is lawfull to pray for or againſt temptations and afflictions.

It

It may ſeeme at the firſt ſight, that ſeeing the ende of temptation is to prouoke vs to ſinne, and the end of afflictions are to deſtroy the creature, that therefore it is vnlawfull to pray for them. Againe, it may in like manner bee thought, that ſeeing through temptations God worketh much good vnto vs, and that through afflictions God teacheth vs and nurtereth vs in his law; therefore it is very lawfull to pray for a temptation and afflictions. There is a triple ſolution of this doubt: ſome ſay thus.

VVhether it be lawfull, and how far foorth to pray for or againſt tentation and affliction.

1 That ſeeing temptation and affliction are in their owne nature the meanes and puniſhments of ſinne, therefore in no caſe we are to pray for them, but againſt them: for God forbiddeth vs to practiſe any thing that is a means of ſinne, and therefore conſequently he willeth vs to pray againſt all the meanes of ſinne, as temptation is: and ſeeing afflictions in their owne nature and firſt inſtitution are Gods plagues vpon ſinners, we are to auoide them by all meanes poſſible (as we doe) and ſo to pray againſt them.

2 Others diſtinguiſh and anſwere thus, that we are neither to pray for them nor againſt them, but to commit our ſelues to Gods prouidence and will, to bee ordered as hee thinketh beſt, and if afflictions befall vs with temptations, to ſanctifie them by prayer for our ſanctification.

3 Laſtly, others are directly of opinion, that it is lawfull, yea needfull ſometime to pray for temptations and afflictions, for that they are both a part of our daily bread, though not of the body, yet of the ſoule. In this diuerſitie of opinions it is very hard to finde out the trueth, by keeping a meane betwixt them, which muſt bee done, otherwiſe the doubts cannot be diſſolued: we muſt know therefore for euidence ſake, that we reade in the Scriptures that Gods ſeruants haue alwaies prayed againſt temptation and affliction; ſo the Apoſtle prayed againſt the pricke of the fleſh, ſo the wiſe man prayed againſt pouertie: wee reade alſo on the other ſide, that the Prophet *Dauid* reckeneth affliction good for himſelfe; and the man bleſſed whom the Lord correcteth: and the Apoſtle *Iames* willeth

2. Cor. 12. 7. 8. Prou 30. 9. Pſal. 119. 71. & 94. 12. Iam. 1. 2.

vs to account it a matter of all ioy to bee tempted and afflicted (and it is probable if that *Adam* had neuer fallen from grace, he might haue been assaulted with temptation; and why may not the diuels sometime tempt the good Angels, as well as they tempted Christ? Especially if temptation be onely the propounding of an euill obiect to the vnderstanding with a reason to enforce it.) There being then a kind of repugnancie in these two practises of the holy men in Scripture, some praying against temptation and affliction, others accounting affliction good for them, and exhorting to reioyce in temptation; they must be reconciled by the change of the respect, for howsoeuer in the Scripture there may be a shew of repugnancie, yet indeed there is none. Therefore in one respect Gods children prayed against temptation and affliction, in another respect they accounted it a blessed and ioyfull thing to bee tempted and afflicted.

Gods purpose in temptation. Sathans intent in temptation.

Temptation is to be considered according to Gods purpose, and according to the diuels intendment: God purposeth temptation to our good, Sathan intendeth our hurt. Againe, temptation must be considered with the effect that the diuell produceth through the temptation, and with the effect which God worketh thereby: Sathan by the temptation produceth sinne, the Lord he effecteth grace vpon sinne: therefore we must, and the seruants of God did pray against temptation according to the diuels intent and worke: and intreate the Lord to turne the diuels effect produced, to our good as God intendeth and worketh.

Affliction is a punishment. Affliction is a correction.

Againe, affliction is to be considered as God first inflicted it, and as he afterward corrected it; he inflicted it as a punishment for the destruction of the creature, but he hath since in mercy to his children, altered it for the correcting and bettering of them: in the former consideration the seruants of God prayed against it, in the latter they reioyced in it, and accounted themselues blessed by it. To make answere therefore directly, wee may in some sense pray against affliction and temptation, but in no respect pray for them:

them: yet when we are exerciſed by them, finding in our ſelues the markes of election, we may reioyce vnder them: pray God to worke his worke in vs by them, and ſo labour to become bleſſed by meanes of them; for it will not follow by good conſequence, that becauſe good redoundeth to vs by them, that therefore wee muſt pray for them; for by like proportion it ſhould bee concluded, that ſeeing through ſinne God worketh out our good, we ſhould pray that we might fall into ſinne, which is a thing moſt abſurd and irreligious. In briefe, whatſoeuer is properly the meanes of our good, wee are bound to pray for, but that which is the meanes of our good by accident we are not to pray for, but hauing reaped good by it through Gods mercy, to bleſſe him for it: and when we are exerciſed by it to intreate his bleſſing by meanes of it. And thus in ſome meaſure theſe doubts are cleered, whether it be lawfull, and how farre forth to pray for, or againſt affliction and temptation. Now we are to proceede in the deprecation.

3 Deſertion, Gods forſaking the creature, is a thing that wee eſpecially pray againſt in this place: that God would not withdraw ſecond grace from vs. *Againſt deſertion.*

4 Lapſe into ſinne, which followeth vpon Gods forſaking of vs, for then we being in the hands of the diuell, and our owne luſts, they will tyranniſe ouer vs. *Againſt lapſe into ſinne.*

5 Gods hardening the heart, and blinding the minde, which is a ſpirituall iudgement inflicted by God vpon them that cuſtomably liue in ſinne. *Againſt Gods blinding the minde and hardning the heart.*

6 Apoſtaſie or backſliding, which is when a man reuolteth from a former meaſure of knowledge or grace, or profeſſion: Apoſtaſie is either partiall, or totall. *Againſt apoſtaſie.* Heb. 3. 12. Eſay. 1. 5.

Partiall Apoſtaſie is when a man in ſome poynt of doctrine erreth, whereas before he held the trueth, or when a man leeſeth ſome grace, or meaſure of the ſame grace wherewith before he was indued: or when a man falleth away from the profeſſion of the trueth to Gentiliſme, &c. *Hymeneus*, and *Philetus*, & *Alexander*, were Apoſtataes in part, erring concerning the reſurrection: *Dauid* fell from 1. Tim. 1. 20. 2. Tim. 2. 17. 18.

ſome meaſure of grace receiued, and therefore he prayeth
Pſal. 51.8.12. that God would reſtore to him ioy and gladnes which he had loſt. *Dema* he imbraced the preſent world, and fell
2. Tim. 4.10. from his profeſſion to be a Gentile againe; thus did diuers in the Primitiue Church.

Totall Apoſtaſie is, when a man falleth away from all the trueth, and grace, and profeſſion of the trueth, as *Iulian* the Apoſtata did: hitherto appertaineth the ſinne againſt the holy Ghoſt.

Againſt puniſhment of all ſorts. 7 Puniſhments of ſinne of all ſorts, whether temporall and bodily, or ſpirituall and eternall, euill conſcience, Hell, and ſo forth.

Againſt hurt of all ſorts. 8 Hurt through iugdements.

9 Hurt through lapſe into ſinne.

10 Hurt through the meanes of ſaluation, and proſperitie.

Againſt Satan. 11 Diuell, that God would tread Sathan vnder our feete, that hee would reſtraine and limit his power and malice.

Againſt the world. 12 World, which is the euill examples of the world: the flattering intiſements, and fearefull threates thereof.

Againſt the fleſh. 13 Fleſh, which is the luſt and concupiſcence of our heart, which continually ſtirreth it ſelfe vp, and fighteth againſt the ſpirit, that God would repreſſe it, mortifie it, and ſo ſubdue it, that it preuaile not againſt vs.

Whether it be lawfull to pray againſt death. Here a queſtion is to be handled, whether it be lawfull to pray againſt death? The Apoſtle anſwereth, *It is appointed to all men to die once:* and therfore to pray againſt death abſolutely is vnlawfull: yet there are certaine circumſtances in death, againſt which it is lawfull to pray. As for example: Death is of it ſelfe a curſe of God ſeruing to deſtroy the creature; ſo farre forth we pray againſt it: death is the entrance to hell; ſo farre forth we pray againſt death. Againe, death ſometime befalleth a man ſuddenly, that he can haue no time to ſet his houſe in order, to admoniſh his wife and children and ſeruants to feare God: if hee bee a Miniſter, can haue no time to call for the brethren to exhort

Heb. 9.27.

It is lawfull to pray againſt a curſed death.

hort them: or if he be a King, can haue no time to take order for weightier matters of ỹ Church or Commonwealth: in theſe reſpects it is lawfull to pray againſt ſudden death; but not ſimply againſt, death, nor againſt ſudden death, nor in all reſpects againſt ſudden death: for if any perſon vpon preſumption of time to repent at the laſt houre, ſtill continuing in his ſinnes al his life long, do pray againſt ſudden death, his prayer is ſinfull: for euery man ſhould ſo leade his life, as if God ſhould call for him at a moments warning, he were in ſome meaſure prepared for the Lord.

How it is lawfull to pray againſt ſodain death.

4

The ſupplication of this petition.

Theſe are the things that wee pray againſt in this petition. The things that we pray for follow.

Perſeuerãce, or ſtrength to reſiſt the temptation.

1 Strength to reſiſt temptation, and to perſeuere and continue. Now becauſe our enemies are many, and mightie, and ſubtill, and euery way furniſhed for the aſſault, therefore wee had neede alſo be furniſhed with all that ſpirituall armour which the Apoſtle preſcribeth: the parts whereof are theſe following. Some ſeruing for our defence: as namely, Ephes. 6.

1 Sound doctrine, which is the girdle of Veritie.

2 Vpright life, which is called the breaſt-plate of righteouſnes.

3 Patience in affliction, called the ſhooes of the preparation of the Goſpell of peace.

4 Faith in Chriſt Ieſus, compared to a ſhield, whoſe vertue is to quench all the firie temptations to deſpaire of Gods mercie.

5 Hope of life euerlaſting, called a Helmet for the head. Others ſeruing for offence of the enemie: as namely, 1. The word of God, that is, ſentences of holy Scripture, which directly cut the throte of ſin and temptation, like a ſword. 2. Prayer of all ſorts, with the properties thereof: watchfulnes and perſeuerance, which are ſo many ſpirituall darts and ſpeares to put the enemie to flight, and to abandon the temptation.

Good through affliction.

2 That God would turne our afflictions to our good: now

now that good which wee desire to bee wrought in vs through affliction is manifold.

1 Humiliation: which is to cast downe our selues vnder the mightie hand of God, correcting vs for our defaults.

2 The deniall of the world and the pleasures of sinne.

3 The sighing for the inheritance laid vp in store for vs.

4 Wisedome to preuent the malitious persecutions of the wicked, which through want of circumspection haue befallen vs.

5 Triall, purging, and refining our faith.

6 Patience and constancie.

7 Instruction to the obedience of Gods commaundements.

8 Preseruation from condemnation with the world.

All these fruites, and diuers other particulars the word teacheth to be wrought in vs through affliction.

Good through sinne.

3 That God would turne our sins to our good: which the Lord performeth diuersly, *viz.*

1 By reuealing vnto vs our wicked and corrupt disposition, that we are readie to fall into most grosse sinnes, if he doe not support vs euery moment with his grace.

2 By discouering our owne infirmitie and disabilitie that we are not able to resist the least, much lesse the great assaults of our spirituall enemies: and so we taking notice by lapse into sinne of our owne wickednes and weakenes, we may learne,

3 To detest our selues for our sinning nature.

4 To renounce all confidence in our selues, and our strength.

5 To relie our selues wholly vpon Gods power and his might in the time of temptation.

All these particulars are most apparant in the examples of *Dauids* and *Peters* falles, compared with their writings.

6 The Lord doth discouer vnto vs by lapse into sinne the subtilties and sleights of our spirituall enemie; the A-

Ephes. 6. 11. postle hee calleth them the methods, and many waies which

which he hath to circumuent and deceiue vs: for the diuell can vpon a very ſlender occaſion procure a lapſe into ſome groſſe ſinne: as *Peter* vpon the ſpeech of a maide denied Chriſt.

7 The Lord doth affoord vnto vs much experience, both of his mercie and goodnes in pardoning our ſinnes, as alſo to recouer our brethren fallen by like occaſion into ſinne, and to comfort them.

8 The Lord teacheth vs the ſpirit of meeknes and mildnes toward others that are through infirmitie ouertaken with ſinne, that wee bee not too ſeuere cenſurers of them, conſidering our ſelues and our manifold lapſes into the ſame ſinnes.

This and much more good God worketh out for vs by our ſins: all which muſt teach vs euerlaſting thankfulnes.

5 *The thanksgiuing of this petition.*

This may ſerue for the ſupplication: the thankſgiuing now followeth, which may eaſily bee gathered from the former parts. Thus alſo the petitions which reſpect our good are handled: and ſo the ſecond part of this prayer is ended, *viz.* the matter.

Now followeth the third part of the Lords prayer, which is the concluſion or ſhutting vp of the prayer, in theſe words:

For thine is the kingdome, the power, and the glorie for euer: Amen.

The concluſion of the Lords prayer.

Although this concluſion be not extant in the Latin copie of the old tranſlator, yet it is in the Greeke: and the Greeke being more ancient than the Latin, as being the originall, the Latin being onely a tranſlation and not canonicall, in reaſon the Greeke is to be preferred before the Latin: and ſo this clauſe being in the Greeke, we will take it as part of Canonicall Scripture, and ſo handle it, notwithſtanding that the Ieſuite auoucheth the contrarie: for his coniecture is, that it might bee added in the text of the Euangeliſt, becauſe that the Greekes vſed to adde it in their Liturgie to the end of the Lords prayer. But this is a very ſimple conceit for ſo learned a man, to auouch that a

Vvhether the concluſion be canonicall.

whole ſentence might creepe into the text of Canonicall Scripture, who durſt bee ſo bold to adde it? or who would be content to receiue it for Canonicall, if any man durſt be bold to inſert it into the text? But let his dreame goe: and let vs conſider of it as a part of the Lords Prayer.

This concluſion containeth generally the manner of making our prayers to God, as alſo the manner of ending our prayers which wee make: for euery ſeuerall petition muſt haue the matters expreſſed in this concluſion: or elſe it is not made in due and right manner as it ought to bee: wherefore this concluſion muſt bee vnderſtood in euery petition; as muſt alſo the preface.

Feruency is the ſumme of the concluſion. Iam. 5. 16.

The manner of making and ending our prayers, expreſſed in this concluſion, may bee vttered in one word, *Feruencie*, as S. *Iames* ſaith: *The feruent prayer of the righteous auaileth:* the word which the Apoſtle vſeth ſignifieth ſuch a prayer as is effectuall, *operatiue*, working: for the inner man muſt not be idle in time of prayer. Feruencie therefore is the inward operation of the ſoule in the time of prayer: euen as a pot boyleth and ſeetheth by reaſon of the fire put vnder; ſo the ſoule of a man, moued through the ſpirit of God, as it were a hot fire within his bowels, muſt conceiue inwardly ſuch ſighes and groanes which cannot be expreſſed, which maketh a feruent and effectual prayer. This feruencie then is, when all the faculties of the minde and reaſonable ſoule are occupied about the matter of the prayer: the vnderſtanding conceiueth matter and inditeth, the memorie remembreth things needfull, the will hartilie wiſheth things neceſſary, the affections ſtirring themſelues according to the ſeuerall matters conceiued in the prayer, ſometime reioycing, ſometime mourning, ſometime fearing, ſometime hoping, ſometime hating, ſometime louing, and ſo foorth as the matter varieth: this in generall is feruencie, which hath two parts here expreſſed. The firſt is faith and aſſurance and confidence, *Fiducia.* The ſecond is earneſt and vehement, and ardent deſire, *Votum.*

Energoumene.

VVhat feruencie is.

Rom. 8. 26.

Parts of feruencie: faith, deſire.

The firſt is the principall worke of the vnderſtanding: the

the ſecond is the principall worke of the will: the other two parts of the ſoule being the handmaides of theſe; for the memorie miniſtreth to the vnderſtanding, and the affections are ſeruiceable to the will: the conſcience is compounded of them all.

Faith, the firſt part of feruencie, is expreſſed in the concluſion by certaine arguments which ſhall be handled afterward: ſomething firſt in generall of faith. *Of faith in prayer.*

Faith is neceſſarily required to make a feruent prayer: the Apoſtle therefore calleth it the prayer of faith; and further auoucheth that the man that doubteth, ſhall obtaine nothing at Gods hands: not as though any man could pray without ſome doubting and vnbeleefe; but the Apoſtles meaning is of ſuch doubting which raigneth in the heart, as may appeare by the text: alſo our Sauiour Chriſt requireth faith plainly if wee will obtaine; and wee ſhall obtaine if wee haue faith. Now wee muſt alwaies remember that faith is grounded vpon Gods word, and Gods word is his will, and ſo our faith muſt be grounded vpon his will: wherefore if wee aske any thing in faith, according to his reuealed will, we ſhall obtaine. Now Gods will is in generall this, to grant vs euery thing that is good: if it bee euill, it is not his will nor promiſe to giue it: and many things are good for vs which ſeeme euill vnto vs; and many things are euill for vs which ſeeme good vnto vs: wherefore we muſt not define good and euill after our owne fancies, but as the truth is: God knoweth beſt what is good for vs, and what is euill for vs: herein therefore we muſt ſubmit our wils to Gods will; alwaies being faithfully perſwaded that God will graunt at our prayers euery thing good for vs. And although the new ſupporters of Poperie (the Ieſuites I meane) auouch that ſuch a faith is not needfull: yet the word of God, which is the ground of euery ſound doctrine, teacheth vs thus much, and therefore wee ought to build our houſe thereupon, as on a ſure and ſtedfaſt rocke, rather than vpon the ſandie conceits of popiſh teachers. For whereas it is alleaged by them that *Faith is neceſſarie in praye.* Iam 1.6.7. Mark. 11.24. *Faith is grounded vpon Gods will.* 1.Ioh. 5.14. Pſalm. 34. 10. *A diſtinction of good & euill.* 1.Tim. 2.8. Mat. 7.

2. Sam. 12.22. *Dauid* when hee prayed for the life of his childe, doubted whether God would giue him life yea or nay: it may bee
Verſ. 14. anſwered two waies: Firſt, *Dauid* did not well to pray for the life of the childe, ſeeing it was expreſſely ſignified to him before of *Nathan* that the childe ſhould die: for ſo doing his prayer was againſt Gods will reuealed. Secondly, it being a temporall bleſſing, *Dauid* ought to aske it conditionally if it were good; and ſo his aſſurance might be certaine to obtaine it: but *Dauid* ſeeing it not good for him, preſently after the death of the childe is comforted, as hauing obtained all that he askt. It appeareth therefore that faith is requiſite in prayer, namely ſuch a faith as doth aſſure a man certainly to obtaine euery good thing hee aſketh. This faith ariſeth from iuſtifying faith, and is a neceſſarie conſequent thereof: for a man beleeuing in Chriſt Ieſus for the pardon of his ſinne, is alſo aſſured that God will giue him all other good things: ſo the Apoſtle reaſoneth;
Faith to obtaine our prayers ariſeth from iuſtifying faith.
Rom. 8. 32. *If God giue vs Chriſt, how ſhall he not giue vs with Chriſt all other things that ſhall be good for vs?* ſo Chriſt promiſeth, that the kingdome of God and his righteouſnes ſhal bring all other things with it as appurtenances. This may ſuffice for the generall view of faith.

Gods kingdome. Now more ſpecially, faith is ſupported by one argument principally, [*thine is kingdome,*] which may be framed after this forme.

Euery good king will prouide, not onely for the aduauncement of his kingdome, for the obedience of his lawes, and for his honour and glorie; but alſo for the good and welfare of his ſubiects, in ſoule and body.

But thou Lord, art a good King, for the kingdome is thine.

Thou therefore wilt prouide, &c.

This argument doth either directly or indirectly confirme our faith for the obtaining of all the ſixe petitions, as may eaſily be perceiued: directly it confirmeth our faith in the ſecond, but indirectly and by conſequent in all the reſt.

This

This kingdome of God, which is the ground of the argument, is amplified by three arguments:

1 It is a powerfull kingdome. [*thine is power.*]
2 It is a glorious kingdome. [*thine is glorie.*]
3 It is an euerlasting kingdome. [*for euer.*]

And so there are three other arguments whereby our faith is supported for obtaining the petitions.

Power of Gods kingdome.

The second argument therefore which is taken from the power of God is added necessarily as an answere to an obiection, which might be opposed thus: though God be a king, yet except he haue power to subdue his enemies, the aduauncement of his kingdome shall be hindered: the answere whereof is, that as God is a king, so he is omnipotent, able to conquer all his enemies that shall rebell against him: and so this argument taken from Gods power may thus be concluded. A king that is of abilitie will aduance his kingdome, cause himselfe to be honoured, cause his subiects to obey his will, and prouide for the outward prosperitie and inward felicitie of his subiects:

God he is of abilitie being a powerfull king:
Therefore he will prouide for his honour, &c.

Glory of Gods kingdome.

The third argument is taken from the glory of Gods kingdome:

Where first, consider the meaning of the words: *Thine is glorie:* that is, 1. Thou hast made al things for thy glory. 2. The things we aske are meanes of thy glory. 3. The things we aske shall by vs be referred to thy glory: and so the conclusion followeth: *Ergo*, graunt vs these things which we aske in these petitions.

Secondly, let vs also consider the argument framed thus, directly confirming our faith for the first petition.

That which is most deere to thy selfe thou wilt procure:
But thy glory is most deere to thy selfe:
Therefore glorifie thy selfe by vs or in vs, or giue vs grace to glorifie thy name.

Indirectly it confirmeth our faith in all the other petitions after this manner.

Thou Lord wilt further all the meanes of thy glorie:

But the enlarging of thy kingdome, the obedience of thy will, our daily bread, remiſſion of ſinne, and perſeuerance in grace are meanes of thy glory:

Therefore Lord we are perſwaded thou wilt cauſe,&c.

The eternitie of Gods kingdome.

The fourth argument wherby our faith is ſtrengthened, is taken from the eternitie or euerlaſting continuance of this kingdome, and of the two other properties thereof, mentioned in the ſecond and third arguments: for the kingdome, power and glory of God is euerlaſting, or Gods powerfull and glorious kingdome is eternall, and that in a double reſpect:

1 In themſelues, for that they neuer haue end:

2 In the faithfull, who doe and will euerlaſtingly remember and magnifie the Lord, the moſt mighty and glorious king.

This fourth argument is framed after this manner:

If thy kingdome, power, and glory ſhall euerlaſtingly be remembred and magnified by vs, as it is euerlaſting in it ſelfe: then grant theſe our praiers which are means thereof.

But by granting theſe our petitions, we ſhall be prouoked to procure the euerlaſting remembrance of thy kingdome, power and glory, by our ſelues as long as we liue, by our holy ſeede after vs, and for euermore in thy heauenly kingdome.

Therefore we are perſwaded thou wilt graunt vs theſe our petitions.

Faith is ſupported: God is not perſwaded by arguments.

Thus our faith is ſupported and ſtrengthened by arguments, which are vſed not to perſwade God, who is vnchangeable and immoueable in his purpoſes; but to perſwade vs, who are of little faith, and ſcarſe beleeue God himſelfe, and therefore haue need to find out in our ſelues ſtrong arguments, as it were maine pillars to ſupport our faith, as it were a craſie houſe ready to fall to decay continuallie.

Deſire, a part of feruencie.

The ſecond part of feruencie is deſire, which is expreſſed in the word, *Amen.*

As

As faith is the principall worke of the vnderſtanding, ſo deſire is the principall worke of the will in regard of that which we want: and as faith may well be compared to the hand or arme, laying hold vpon bleſſings, ſo deſire may be compared to the brawne or ſinewes of the arme or hand, the inſtruments of ſtrength, whereby wee holde faſt that which we apprehend. This is expreſſed by *Matthew* in very ſignificant and forcible metaphors: *Aske*, as a begger doth to get an almes: *Seeke*, as one with a candle looketh for a iewell loſt vpon the ground: *Knocke*, with ſtrength and force to get open the gate of Mercie. The word whereby deſire is expreſſed is an Hebrue word, and it ſignifieth, *verely, truely, certainely, ſo be it, let it bee ſo: O Lord I deſire it might be ſo as I aske.* And this may afford an argument for the confirmation of our faith to obtaine, taken from the trueth of God framed in this forme. Mat.7.7. *What Amen doth ſignifie.*

Thou Lord art a God of trueth, thou art true in all thy promiſes; thy promiſes are yea and Amen: thou art Amen, the faithfull and true witneſſe: thou keepeſt fidelitie for euer: *Amen containeth an argument to ſupport our faith.*

But thou haſt promiſed to grant the petitions of thy ſeruants made in feruencie of deſire and faith:

Therefore grant theſe our petitions ſo qualified.

Thus the manner of making our prayers is taught vs in the concluſion of this prayer, which is feruencie in the two parts thereof, faith and deſire. Now contrary to feruencie is coldnes in prayer, whereof ſomething briefely muſt be ſpoken, that contraries may be more perſpicuous by their oppoſition. A cold prayer is either when a man vnderſtandeth not that which he bableth with his lips, or hath no aſſurance to obtaine that hee asketh, or regardeth it not in compariſon; or prayeth liuing in ſinne vnrepented of: for all theſe conditions are as it were colde water caſt into a boyling caldron, which boyling before through heate, now ceaſeth. The Apoſtle *Iames* compareth ſuch prayers to waues of the ſea, toſt to and fro with the wind, and at length are conſumed into froth, or beaten in peeces vpon the *coldnes in prayer.* Iam.1.6

A cold prayer obtaineth nothing.

the rocke: for although perhaps a cold prayer may ſwell in great and eloquent words, and roare with pitifull complaints and outcries, and be tumbled vp and downe in the mouth by repetitions, or in the mind by imagination; yet at the length the winds of wandring thoughts, faint affections, or groſſe ignorance driueth them vpon the rockes of preſumption, doubting, deſpaire and impenitencie, and ſo ſuddainely they are diſſolued into froth, and conſumed into nothing.

In briefe therefore to conclude this concluſion: wee muſt ſtriue and wraſtle with the Lord in time of prayer, as *Iacob* did with the Angell, holding him faſt, not letting him goe till he bleſſe vs, till he change our names, and call vs Iſrael, men preuailing with God: that ſo after our prayers we may find ſpirituall ioy and comfort, and incouragement in all our waies, which is the fruite of feruent prayer.

Geneſ. 32. 24. Hoſea. 12. 4

Here ſhould bee the end of this treatiſe, but that there are certaine extrauagant queſtions to bee diſcuſſed, which could not be referred to any one proper place of the former method, and yet containe matter very profitable, though onely probable and conſiſting of vncertainties and coniectures for the moſt part. The queſtions, with their anſweres, are briefely theſe following.

VVhether Chriſt prayed the Lords prayer.

1 Whether Chriſt euer prayed the Lords prayer?

The anſwere: It is probable that Chriſt did pray the Lords prayer himſelfe, for himſelfe and for vs: for although the expoſitors ſay that the word *Father* is *Naturæ nomen, non perſonæ:* that is to ſay, common to all the three perſons, not proper to the firſt perſon: and therefore it would follow, that if Chriſt prayed this prayer, he ſhould pray to himſelfe: yet if it be ſaid that the word *Father* may be either proper to the father, or common to all the three perſons, or both; there will no abſurditie follow, and the obiection is anſwered. Againe, if it be obiected further that Chriſt ſhould pray for the pardon of ſinnes, he hauing committed no ſinne, thereby giuing occaſion to thinke that he had ſinne: the anſwere will be very indifferent, that Chriſt might

might vſe that petition as an inſtrument of intercеſſion for vs, and not as a petition for pardon of his ſinne, preſcribing it neuertheleſſe vnto vs for a prayer of remiſſion who had ſinned: or elſe it might be anſwered, that Chriſt being the ſuretie might intreate God to pardon his ſinnes, not the ſinnes which he had committed, but the ſinnes which were to him imputed: or the petition being deliuered plurally, (*forgiue vs*) it may bee Chriſt prayed for both: and there was no doubt of miſconceit in his Diſciples, to whom hee priuately expounded doubtfull matters: and if the matter bred any miſconceit in the other auditors, it was through their own corruption and ignorance, and therein the Lords iuſtice might appeare in blinding their mindes and hardening their hearts, as himſelf teacheth, who oft times ſpake obſcurely and ambiguouſly.

2 How oft Chriſt vſed the Lords prayer? and how? *How oft Chriſt vſed the Lords prayer, and how.*

The anſwere of this queſtion is partly certaine, partly probable. It is certaine that Chriſt vſed the Lords prayer twice: firſt, he vſed it when he taught the doctrine of prayer: and ſo *Matthew* hath propounded it as a part of the ſermon in the mount. Secondly, he vſed it when he taught his Diſciples a forme of prayer, according to the example of *Iohn*, who taught his Diſciples a paterne of prayer, and this was preſently after Chriſt had ended his prayers in a certaine place, as *Luke* reporteth: whence in all probabilitie it may be collected, that *Matthew* preſcribeth this prayer one way, and *Luke* another: for in *Matthew* Chriſt taught the doctrine of prayer, and ſo it is dogmaticall in *Matthew*: *Luke* ſaith Chriſt taught a prayer: for his words are, *When ye pray, ſay:* and ſo it is practical: ſo that Chriſt taught it both for a prayer which his Diſciples might vſe, and for the doctrine of prayer, which his Diſciples might teach. Againe, it is probable that Chriſt neuer vſed this prayer but twice, although it cannot be demonſtratiuely proued; onely this coniecture we haue, that whereas Chriſt maketh diuers prayers to his Father in the Euangeliſts, this is not mentioned, nor any petition of it in ſo many words, and

the Euangeliſts neuer name it elſewhere by any ſpeciall name, and the Apoſtles in their writings neuer make mention of it: but when they pray in their writings vſe other formes, though ſtill they keep themſelues within the compaſſe of the matter and affections of this prayer (which we call the Lords prayer, both for that it was compoſed by Chriſt and vſed by him:) hence therefore it followeth probablie, that the Apoſtles neuer tied themſelues to the words of this prayer, but varied vpon occaſion. Briefly then, Chriſt vſed this prayer twice: but it cannot certainly be determined whether he vſed it oftner: neither can it be proued that the Apoſtles vſed it often.

Whether Chriſt ſpake all and onely the words of the Lords prayer.

3 Whether Chriſt ſpake all and onely the words of the Lords prayer?

The anſwere is onely coniecturall: for it cannot be proued that he vſed the very words ſet downe by the Euangeliſts: the reaſon is, for that the Euangeliſts vſe to ſet down, not all and onely the words which Chriſt ſpake, but the ſumme and ſubſtance of them: and if it be graunted that the Euangeliſts haue done it in other places, why may they not doe it in this place? eſpecially ſeeing the Euangeliſts doe differ in words in reciting many of Chriſts ſpeeches, as namely of the Beatitudes: *Matthew* maketh eight, *Luke* reciteth but foure: and *Luke* expreſſeth the contrary woes, and *Matthew* doth omit them: whence this may in al likelihood be collected, that Chriſt vſed diuers other words by way of expoſition to the Beatitudes, and ſo by conſequent to the petitions of the Lords prayer: and wee ſee directly that Chriſt expoundeth one petition, *viz.* the fifth: and why might he not alſo expound others? ſeeing that other petitions are as hard to bee vnderſtood as that: and this doth not any whit call into queſtion the truth of Canonicall Scripture, but doth rather commend vnto vs the ſpirit of wiſedome and truth wherewith they ſpake, in that diuers writers differing in words, ſtill agree in matter and ſubſtance of doctrine. Vpon this queſtion and anſwere dependeth another like vnto it, *viz.*

Mat. 5. 3.
Luk. 6. 20.

4 How

4 How the Euangeliſts *Matthew* and *Luke* differ in rehearſing the Lords prayer? Matth. 6. Luk. 11. *The difference betwixt Matthew and Luke in repeating the Lords prayer.*

For anſwere whereof wee are to conſider what the Papiſts ſay. They make a very great difference: for in the vulgar Latin tranſlation there are theſe three clauſes in *Matthew*, which are wanting in *Luke*.

Firſt in the preface (*which art in heauen*) is wanting.

Secondly, the third petition is wholie wanting.

Thirdly, the laſt petition wanteth one halfe (*Deliuer vs from euill.*) Yet they ſay all theſe things are included in the other petitions, or elſe may neceſſarily bee deduced from them: but let the Popiſh dreames goe: and let vs ſee the true differences which are three in words, but the ſubſtance is all one.

The firſt difference in words is of the fourth petition: for *Matthew* ſaith, *ſemeron: Luke, cath' emeran.*

The ſecond difference in words is in the fifth petition: for all the words in the originall differ, except two or three.

The third difference is in the concluſion, which *Matthew* hath, and *Luke* wanteth.

Now by this difference betwixt *Matthew* and *Luke*, which is verbal not material, this cõſequence ariſeth, either that the Euangeliſts did not preciſely bind themſelues to the words that Chriſt vttered, or elſe that Chriſt vttered the Lords prayer in diuers words at the two ſeuerall times when he vttered it.

5 Who prayeth beſt, he that ſaieth the Lords prayer, or he that ſaieth not the Lords prayer? *Who maketh the beſt prayer.*

For anſwere of this queſtion thus much:

The Lords prayer is the beſt forme of prayer that euer was deuiſed.

The Lords prayer is the beſt prayer that euer was deuiſed.

He that prayeth the Lords prayer in words and matter, prayeth well.

Hee that prayeth the Lords prayer in matter onely, prayeth

prayeth well, though he vſe other words, as Chriſt vſed other words, Iohn 17.

It is one thing to ſay the Lords prayer, another thing to pray it.

It is one thing to vſe the Lords prayer aright, another thing to abuſe it: for a good thing may be abſurdly abuſed.

He that vſeth a deuiſed forme of prayer aright, prayeth more acceptably to God, than he that abuſeth the Lords prayer.

It is likely that he which can ſay nothing but the Lords prayer when he prayeth, cannot pray, but abuſeth the Lords prayer.

It ſeemeth that that man doth not ſinne which neuer vſeth the words of the Lords prayer for a prayer, for that Chriſt did neuer intend to bind vs to the forme of words, but of matter.

He that in particular hath conceiued his wants, and accordingly made his petitions to the Lord in a conceiued prayer, may neuer the leſſe end and conclude his prayer with the Lords prayer.

Diuers other doubtes concerning the vſe of the Lords prayer may bee propounded; but it is not profitable to make doubts, except that they could well be diſſolued: only thus much for a concluſion of this treatiſe of prayer: I had rather ſpeake fiue words to God in prayer, from vnderſtanding, faith and feeling, than ſay the Lords prayer ouer a thouſand times ignorantly, negligently, or ſuperſtitiouſly.

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